

THE LUTHERAN Witness

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Church of the Redeemer, Winnipeg, Man., Can. Organized 1930, dedicated 1947



How the Sunday morning sale of lottery tickets in front of the Roman Catholic cathedral in Ft. Wayne affected one Lutheran finds expression in the following: "In my estimation the picture represents an all-time low in the matter of raising money for the church. The cathedral picture, where, as you will note, the automobile is standing directly in front of the church and through the open door you can see the lights on the altar at the other end of the cathedral, seemed indeed a 1948 version of the money changers in the temple. On the sidewalk to the right and left of the entrance were tables selling tickets, with a third near the church door proper. One of the tables is clearly visible in the picture. One felt a sense of shame upon noting this spectacle—and it was repeated on several successive Sundays—because the man of the world taking note of it would have occasion to reflect not only upon the Roman Catholic Church but upon churches in general. One of the ironies is the fact that the mayor of the community had just 'cracked down' on all forms of gambling in the city: bingo games, slot machines, and the like." Another picture, not appearing on this page, was taken in front of St. Mary's Church at Ft. Wayne on Sunday morning and shows a similar view. At the intersection where this church is located, there is a stop light, and tourists, while waiting for the green light, are reported to have pointed to the scene and have shaken their heads as they went on.



Mr. and Mrs. William Krohn, Bloomfield, Neb., Observing Their Sixtieth Wedding Anniversary with Their Thirteen Children

Forty-four grandchildren and great-grandchildren were present. No death has occurred in the immediate family for sixty years. All children and their husbands and wives are members of the Missouri Synod. In the picture, 1. to r.: Mr. and Mrs. Wm. Krohn, Fred Krohn, Mrs. Malinda Baker, Walter Krohn, Mrs. Marie Versaw, Herbert Krohn, Mrs. Hildegard Buchholz, Albert Krohn, Mrs. Anna Peters, Emil Krohn, Mrs. Martha Steffens, Wm. Krohn, Jr., Mrs. Emma Peters, and Henry Krohn

The eight pages of pictures and text of this issue of the WITNESS visualizing Synod's work were supplied by the Rev. Egon Gebauer of the Publicity Office of Synod.

The Rev. Richard E. Meinzen is pastor of Redeemer Church in Winnipeg. Walls of Manitoba Tindel stone. Interior walls of common brick. It is located on an intersection of the most prominent business street and in the finest residential district of Winnipeg.

A tuberculosis patient, on learning of the twentieth anniversary of the Rev. Erwin L. Burgdorf, Marseilles, Ill., part-time institutional chaplain, summed up his sentiments on the occasion of the pastor's bedside visit as follows: "It must be wonderful to have worked with our Lord all that time."

Chaplain Milton G. Kuolt, stationed at the Naval Training Center, in the last four months baptized thirty-seven servicemen and confirmed seventy-five. Chaplain Kuolt attaches each confirmand to a local congregation.



Chances on an Automobile Sold at Entrance to Roman Catholic Cathedral at Fort Wayne, Ind.

Dr. L. Meyer, Director of Publicity of the Lutheran Church—Missouri Synod, and Prof. Walter A. Baeppler, professor of Church History at Concordia Theological Seminary, Springfield, Ill., both of whom suffered a heart attack shortly after their return from the Bad Boll meetings in

Recording of Dr. Behnken's Address on Our Synodical Finances

The Electromite Recording Studios of Springfield, Ill., have made a recording of a very powerful appeal to our people by President John W. Behnken in behalf of our synodical finances. When this address was made at the Central Illinois Conference early in September, the opinion was generally expressed that it should be made available to our pastors and congregations. Doctor Behnken's voice rings very clear in this recording, and many congregations might welcome having the address reproduced at a public service. The disk will be sent for \$2.25, postpaid, and orders should be sent to: Electromite Recording Studios, Box 543, Springfield, Ill.

Germany last summer, are reported have made a good recovery. Both were confined to hospitals for a time, and need a rest before resuming their duties.

Dr. Herrmann Sasse, incumbent of the chair of church history at the University Erlangen, Germany, on Oct. 1 returned to Europe on Queen Elizabeth. On invitation by the Missouri Synod Professor Sasse had spent summer months in the United States to gain firsthand information about the Lutheran Church in our country. He attended a considerable number of Lutheran gatherings of various kinds and also delivered lectures on conditions in Germany and Europe.

News of the death of the Rev. A. Fritze, former missionary to India, received with great sorrow by the work in the Ponvila field of the Trivandrum District of Travancore, India. Pastor Fritze had become endeared particularly to hearts of the younger men through work as manager and headmaster of Lutheran High School in Trivandrum. Since he had been instrumental in starting the present Middle School on the mission compound in Ponvila, teachers and pupils held a memorial service for the deceased on Sept. 4, with the Rev. K. Alexander, a native pastor, in charge. On Sunday morning, Sept. 5, the Ponvila congregation also held a short memorial service after its regular service. G. V. S.

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THE LUTHERAN Witness

Volume LXVII
No. 22

Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER;
W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER; L. W. SPITZ

Editorial

"Let Us Worship and Bow Down"

The Church is drawing closer to the end of another year of grace, and with the closing of a year the Christian's thoughts turn to the end of all things and the joys of eternal life. The Epistle for next Sunday, the Twenty-Fourth after Pentecost, strikes the keynote of the day's Propers in the words: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." Christ's people are to look for His coming with joy at the thanksgiving, and, till He comes, as next Sunday's Collect also indicates, "to walk worthy of the Lord unto all pleasing, to be fruitful in every good work, and to increase in the knowledge of God." This joyful service is introduced in the Introit:

Oh, come, let us worship and bow down: let us kneel before the Lord, our Maker.

For He is our God: and we are the people of His pasture, the sheep of His hand.

Oh, come, let us sing unto the Lord: let us make a joyful noise to the Rock of our salvation.

W. G. P.

"Too Much Printing"

The diligent efforts of our Board of Directors in the direction of eliminating waste of synodical funds was discussed in the recent article by our Treasurer, Mr. Walter Jeter. Some of our readers can speak from personal experience regarding the difficulty of passing the scrutiny of our synodical Auditor, Mr. A. W. Hulse, with their bills, when the same may be said of every synodical board. To know in detail may not make the difference between failure and success in meeting the budget; yet it should have some importance to our people to know that when they are asked to make a special effort to meet the cost of the Board's missions and schools, the synodical boards are spending sleepless hours to locate possible reductions of expense. For one thing, no printing has been done by synodical officials (boards, committees, secretaries) that has been scrutinized carefully as to actual necessity. "Do we need to send out this reminder, this folder, this booklet, this pamphlet, this poster, this order slip, etc.?"—is the question most important when literature for mailing to our pastors and members for the purpose of keeping our churches informed is being proposed.

What does a businessman do when he receives promotional material from some supply house or advertising agency? He will sort, discard, lay aside for future consideration, or use immediately an item or two out of what the mailman has left on his desk, knowing that others will receive items for which he can develop no interest.

It is our impression that much of the progress made in our home mission work, personal evangelism, Bible reading, parish school education, and the upsurge of interest in foreign missions is, under God's blessing, due to the skillful use of printer's ink. In effectiveness this inspirational literature compares favorably with that of any other Church.

G.

"In Due Season"

"How poor are they that have not patience." That is one of the truths which Shakespeare learned from the Bible. Moreover, it is a truth of peculiar importance for us today, the day of hurry and impatience, because all of us at times fear that God is going to miss the bus. We may see this impatience also in the children of God of whom we read in Holy Writ. Some of these saints made serious mistakes because they were impatient. At the time of Jesus and John the Baptist both the disciples of Jesus and the disciples of John again and again showed signs of impatience. They had to be told to wait. In order to arm us against this harmful and foolish impatience, God so often calls attention to the fact that "in due time," "in due season," He will do that which is necessary for the welfare of the little flock. He had to remind His disciples: "First the blade, then the ear, after that the full corn in the ear," Mark 4:28. That child of God of the Old Testament had to remind himself to be patient when he wrote: "They that sow in tears shall reap in joy," Ps. 126:5. The Apostles in their day had to call upon the Christians to exercise patience. It was on this account that Paul wrote: "Let us not be weary in well-doing; for in due season we shall reap if we faint not," Gal. 6:9, and Peter admonished the Christians: "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time," 1 Pet. 5:6.

Indeed, in a number of places in Scripture we are reminded of the fact that for all things in His kingdom God has His appointed times. He is going to overlook nothing. He need not be in a hurry. How the children of God longed for the days of the Messiah! But God knew the hour, and "when the fullness of the time was come, God sent forth His Son, made of a woman." The birth of Jesus was timed exactly. Jesus again and again reminded those who lived with Him that everything in His life had been timed to the very hour. When at the wedding of Cana, Mary became impatient, He told her, "Mine hour is not yet come," John 2:4. When the Jews were filled with bitter hatred against Him, we read that nevertheless "no man laid hands on Him, for His hour was not yet come," but on the night of His betrayal Jesus in His prayer expressly declared, "Father, the hour is come" (John 17:1), and just so He told the soldiers who took Him prisoner, "This is your hour and the power of darkness," Luke 22:53.

All this, we repeat, is especially important for us today. He must be blind indeed who does not see that God is at work in His Church. Things are changing. The temptation for us is to be impatient and to dash into activities which are not in accordance with the plans of God. To avoid foolish, impatient rushing into actions to which we are not called by God, let us hearken to God's admonition, "In due time," "in due season." Let us wait upon the Lord, but in the meantime be courageous and do with our might "whatsoever our hand findeth to do," Eccl. 9:10. Remember what Jesus said to Mary, the sister of Lazarus, when she thought He had missed His opportunity: "If thou wouldest believe, thou shouldest see the glory of God." John 11:40. Yes, let us learn "to labor and to wait." "Wait on the Lord. Be of good courage, and He shall strengthen thine heart. Wait, I say, on the Lord," Ps. 27:14. S.

What Some Noted Men Have Said of the Bible

Origen: "To read the Bible is to commune with God." Again: "Because God would have everyone read and understand these books, He had them written by plain people, by a publican, by fishermen, and by a tentmaker."

Augustine: "The Holy Scriptures are a letter from Almighty God, addressed to His human creatures; and they can understand them just as easily as a letter from a friend."

Luther: "The Bible is God's most excellent gift; take it away, and you rob the world of the sun. And while it has been well said, letters of kings ought to be read several times, how many more times, then, are God's letters to be read and studied three, ten, a hundred, yea, a thousand times and more! For the Lord speaks prudently; He Himself is eternal Wisdom. He, therefore, who reads and searches the Scriptures is through them made wise unto salvation."

Kant: "The Bible is the most precious treasure; without it I would be miserable. All the books I have read did not give me the comfort I derived from that Bible passage Ps. 23:4: 'Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff, they comfort me.'"

Goethe: "I, for one, hold the Bible in love and esteem, because I was almost exclusively indebted to this Book for my moral education."

Dr. Mallet: "The words of the Lord are jewels. Whoever owns them is richer than all the millionaires on earth."

Gladstone, well versed in the ancient classics and a lifelong admirer of Homer, said: "All the wonders of Greek civilization on a heap are not as wonderful as the plain Book of Psalms."

Abraham Lincoln: "The Bible is the best gift that God has given to man." W. G. P.

Dangerous Slander

The *St. Louis Globe-Democrat* of Oct. 4 calls attention to the harm which is done to business and financial institutions by those who originate and propagate false reports. Nearly all of us have known of slanderous reports which have caused runs on banks endangering the existence of good and reliable banking houses. Malicious, treacherous persons through malevolent insinuations, whisperings, and

evilspeaking are constantly causing harm. When the press raises its voice against such wicked and shameful activity, should not the Church repeat the warnings and threats which God has spoken against the slanderous tongue? It is beyond expression that there should be such evilspeaking even in Christian congregations. But the fact remains that although Christian pastors constantly teach that we are to put the best construction upon everything, there are those who indulge in putting the worst construction upon everything. One thing to be remembered in this connection is that if there were no one to listen to this evilspeaking if there were no demand for it, the supply would dwindle. Another thing to be kept in mind is that the evilspeakers may not intend first of all to injure the person whom they are slandering, but he intends to injure the one to whom he utters his villainous talk. He knows that in this way he separates friends, produces suspicion, ill will, even betrays relatives and families. God means what He says: "Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done, and I kept silence. Thou thoughtest that I was altogether such an one as thyself; but I will reprove thee and set thee in order before thine eyes. Now consider this, ye that fear the Lord, lest I tear you in pieces, and there be none to deliver you." Ps. 50:19-22. S.

Troubled Palestine

When reading the press reports of the sad conditions existing in Palestine and noting the horrible crimes which are committed in Jerusalem, we should again call to mind what the Bible tells us of the Jews since they rejected their divine Messiah. Paul, himself a Jew and a Pharisee, writes of the Jews: "Who both killed the Lord Jesus and their own prophets and have persecuted us; and they please not God and are contrary to all men," 1 Thess. 2:15. Likewise Luke, in describing conditions since the Jews rejected Jesus, quotes the words of Paul concerning the Jews: "Well spake the Holy Ghost by Esaias the Prophet unto our fathers, saying, Go unto this people, and say, Hearing, ye shall hear and shall not understand; seeing, ye shall see and not perceive; for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them," Acts 28:25-27.

Another thing to be remembered in this connection is that the war going on between the Arabs and Jews is a religious war. The fundamental troubles of the Jews are religious troubles. Their acts of violence are caused by their religion. There is no greater misery, there is no more insidious and cruel cause for bloody persecution and destructive warfare, than false religion. Just as true godliness is profitable unto all things, also unto our well-being on this earth, just so superstition and false religion are destructive of all good.

Remember, at the time of the destruction of Jerusalem, 70 A. D., not only the Romans butchered the Jews, but the Jews fought among themselves, and to this day there is no harmony among them. Peter, himself a Jew, told them in his day that they were never able to practice all the laws of Moses, Acts 15:10. Whoever has seen the Jews weeping at the Wailing Wall has seen a demonstration of the words of Paul: "I bear them record that they have a

od, but not according to knowledge," Rom.10:2. No
ler Jesus wept over Jerusalem!

For the Jews, as for all of us, there is no help and sal-
n except in the Son of David, Jesus of Nazareth, a Light
hten the Gentiles and the Glory of God's people Israel.
S.

Evil of Unbelief

Unbelief is rejecting the physician who can cure one.
Unbelief is turning one's back on the life preserver that can
one from a watery grave. Unbelief is turning a deaf
o the music of heaven. Unbelief may also be the cause
another's destruction. Dr. Henry Ward Beecher and
rt Ingersoll on one occasion attended the same
ering. Ingersoll, as usual, defended his unbelief and
ked Christianity. Beecher was silent. At length some-
asked:

"Dr. Beecher, have you nothing to say for the Christian
ion?"

He answered: "Not just exactly, because, while you
conversing, I thought of the saddest spectacle I had to
ess today."

"What was it?" asked Ingersoll.

"When I was walking in the lower part of the city today,
v a poor lame man, who but with difficulty was able to
e along on his crutches. Carefully and toilsomely he
ht his way across the street through mire that was knee
e. Just when he was in the middle of the mud, a robust,
l man, covered with dirt from head to foot, sprang to
forced the crutches from his hands, threw them far
y, and left the poor cripple lie in the mud."

"What a monster!" exclaimed Ingersoll.

"Yes," said Beecher, rising from his chair, brushing his
e hair from his brow, and turning his eyes in their
ed brilliant luster upon Ingersoll, "yes, Mr. Ingersoll,
you are this very monster. The human soul is far
e miserable than merely lame; but Christian faith pro-
s the soul with crutches so that he may safely cross the
of life. What you teach, takes the crutches from the
leaving it in the mire of misery and despair. That is
work and business. You rob the poor, sick, dying sin-
of his only comfort, the Christian religion. None but an
itect can rear a magnificent building; but any miserable
ndiary can reduce it to ashes."

W. G. P.

Church and Social Functions

Some few people in a recent Gallup Poll thought that
churches could increase their attendance by providing
e social functions. In endeavoring to evaluate this sug-
ion, we must keep in mind the real purpose of the
rch, its real business. When a housewife decides to
a chicken for her Sunday dinner, she does not go to
dressmaker, but to the butcher. That is merely another
of saying that we should not go to the Church to get
t is not the Church's business to provide. The Church's
ness is, by the means of the Word of God, especially
Gospel, to supply the spiritual needs of men. "The
dom of God is not meat and drink, but righteousness,
peace, and joy in the Holy Ghost," Rom.14:17. The
rch will do its real and best work if it remains true to
urpose. The Church is a soul-saving institution. The
rch is not interested in merely adding names to the
er of its members, but in enlisting people to turn from
r sins to their Savior and to consecrate their lives to

His service. The strength of the Church does not consist
in numbers, but in its loyalty to the Word of God. We do
not say that a church should have no social functions at all,
but whatever social functions it has, these should never be
a part of the real church program, but rather subservient
to it. If any organization in the Church (men's club, young
people's society) makes entertainment or sociability the only
purpose of its existence, it is no longer functioning as a
church organization. In order to increase its membership
and church attendance and the spirituality of its members,
the Church does not need more social functions, but rather
more Gospel preaching, more indoctrination, more Bible
study, more evidence of Christianity in the daily life of its
members, more personal testimony for Christ.

J. H. C. F.

An Air Pilot's Prayer

A writer in the *Saturday Evening Post* of Sept. 18 tells
us that when on a particularly dangerous mission he was
passing through clouds over China, he suddenly found that
his troubled soul called upon God in earnest prayer. He
was forced down and had to walk on foot for miles through
strange country and amid people whose language he did
not understand till he reached his American base. During
this time he was overwhelmed with the sense of the great
importance of his proper relation to God. Upon return to
civil life he determined to study for the holy ministry. From
the article we gather that the writer also became convinced
that every man becomes conscious of God when facing great
danger and distress. That is a truth which only satanic
blindness denies, but in connection with it we ought to
remember that it is foolish to put off our settling of accounts
with God until some calamity unnerves us. A drowning
man may grasp a straw, but the straw will not support him
in the water, and the frightened sinner may be ready to
swallow any superstition which promises him peace of mind
and security. We are to give attention to the need of our
soul while we still have our senses about us. Every one
of us should take to heart the words of the Lord: "Today
if ye will hear His voice, harden not your heart," Ps. 95:7-8.
"For how shall we escape if we neglect so great salvation?"
Heb. 2:3.

S.

It Takes Courage to Confess Christ

In our day of increasing opposition to Christianity
it will not always be easy for the individual Christian
to confess his faith. There have been times like that in
the past. One day one of the generals of Frederick the
Great declined the king's invitation because he planned
to receive Holy Communion. When this general joined
the king's staff the next time at the royal table, the king
and his friends began to jest and scoff at the general for
his religious scruples. Few men would have dared to
reprimand the king, for it might cost office or life. But
the general arose, saluted the terrible king, and told him
heroically but respectfully that there was a greater King
than Frederick and that he never allowed that Holy One
to be insulted in his presence. The guests heard his words
with astonishment, fearing that the general would lose
his life, but Frederick showed his manhood. Instead of
getting angry at the rebuke he grasped the general's hand
and expressed his regret that he could not believe as
strongly or confess his faith so courageously. It is so
with us. People may scoff and jeer. That dare not deter
us from confessing our faith. It may be that our bold
confession may win a soul for Christ.

W. G. P.

Renewed Interest

As is frequently the case in the history of the Church, the Lord uses what seem to us adverse circumstances and occurrences to usher in some blessing. The Lord uses the plans and decisions of men to cause the Kingdom to grow. He may frustrate evil planning and design and cause good to come from it. For this we should be thankful to the Lord, for we realize our own helplessness in so many instances amid these circumstances.

Thus now there seems to be an increased interest in the Christian education of the children, since what seems to be an adverse decision of the Supreme Court of the U.S. was handed down in a recent educational test case. Many non-Lutherans are evidently awakening to the necessity and desirability of the Christian day school as we know and have it. Parents are worried about their children's future and wonder now whether they have been caring for their children as they ought. They are looking about for more satisfactory means of educating their boys and girls. The writer of these few words had several experiences recently which illustrate this.

Several weeks ago a request came from Grace Reformed Church of Akron, a large downtown church, for information on the Christian day school system of our Church. This writer attended a meeting of the Sunday school staff and then spoke to the group of fifty men and women in an assembly room. After the address the meeting was thrown open to questions, and we spent about an hour answering some very thought-provoking, searching questions. They wished to know about the training of our teachers, about the manner of financing our schools, about the chief results of such schooling, about the scholastic standing of our graduates, etc., etc. The assistant pastor of the congregation seemed especially interested. Even though no Christian day school will at once be established by this congregation, nevertheless the evinced interest is encouraging.

Sometime later a mother visited the church office and asked to have her two children enrolled in our school for next fall. She had been wondering whether we could and would accept them. After she received the assurance that we would, she said: "I want to tell you that before we de-

By OTTOMAR KRUEGER, Akron, Ohio

cided to enroll our children, I first came down last Sunday and listened to your sermon. I was happy when I could return to my husband and tell him, 'It's all right; they preach Christ.' We are not getting what we need in our church, and we want our children to have a good Christian training." The woman seemed extremely happy to

have her children enrolled in school. Result? Her neighbor already called and wants to enter daughter, too, in the fall. She belongs to the same church.

No doubt, many other pastors report similar experiences. Faithful teachers and sound instruction in the wisdom of the Bible will lead to a glorious harvest. God, our dear teachers and our Christian schools.

The Touch of the Master's Hand

By C. THOMAS SPITZ, Belleville, Ill.

At a public sale the auctioneer picked up an old violin and called for a bid. He was offered a dollar, then two, and (after much hesitation) three, when a gray-haired man stepped forward from the rear of the crowd, picked up the bow, wiped off the dust from the old instrument, fastened the strings, and began to play a melody "pure and sweet, as sweet as an angel sings." The bidding began anew, and the old violin sold for three thousand dollars. The people cheered. Some of them cried. What was it that had changed the value of the old violin? It was the touch of the master's hand.

And many a man with life out of tune
And battered and torn with sin
Is auctioned cheap to a thoughtless crowd
Much like the old violin.

A mess of pottage, a glass of wine,
A game, and he travels on.

He is going once and going twice;
He's going and almost gone.

But the Master comes, and the foolish crowd

Can never quite understand

The worth of a soul and the change that's wrought

By the touch of the Master's hand.

Every reader of these lines has felt the touch of the Master's hand—the touch of His creative and sustaining hand. In Him we as His creatures live and move and have our being. Everyone who is a true and sincere Christian has, in addition, also felt the touch of the Master's gracious and quickening hand. "He hath made us, and not we ourselves; we are His people and the sheep of His pasture" (Ps. 100:3). Furthermore, everyone who is engaged in the Lord's work and supports it with incessant and fervent prayer, with tireless personal efforts in soul winning, and constrained by the love of Christ, with liberal and cheerful financial aid, has felt the touch of the Master's hand

of blessing upon his brow and his heart.

Mankind so badly needs the saving and sanctifying touch of the Master's hand—needs it today as much as, more than, ever. World conditions, social, moral, and political, are as may well cause stout hearts to tremble and fail. Countless numbers of human beings, all of them redeemed by the blood of the Lamb, are still on the way to eternal perdition. It is in this life that they must be brought into contact through the Gospel of Christ with the touch of the Master's transforming hand which will deliver them from darkness to light and the power of Satan unto God.

Oh, for the touch of the Master's hand—the hand with the imprint of the nails that held Him to the cross. We who believe in Jesus Christ as Lord and Savior because of the touch of the Master's hand are blessed beyond measure both as to what we have received and what we may do to bring others to enjoy these blessings with us.

The writer of these lines was privileged to attend for two hours the 1949 Conference which recently met in St. Louis to fix the 1949 budget of the Synod. He was both saddened and cheered by what he heard while there—saddened because of the fear expressed that the 1948 Synod might fall short by \$600,000 in reaching its 1948 budget goal—gratified by a suggestion that it might be necessary and advisable, under these circumstances, to reduce Synod's mission activities by ten per cent. But he was cheered again and thrilled by the expressions of men, particularly also men, of whom it was very evident they had felt the touch of the Master's hand, who boldly advocated not only but more mission work and an even larger budget for the year ahead.

Has any Church of today felt

h of the Master's hand in greater sure than the Missouri Synod? The d has preserved unto us the Word od in all its truth and purity. He ept the Sacraments pure among No Church, therefore, has greater e for gratitude and rejoicing, no rch a greater opportunity. The e of the Lord are upon us. The of suffering mankind are turned

in our direction. Souls everywhere will perish but for our ministration.

May we who have so bountifully felt the touch of the Master's hand and daily feel it anew—may we never be numbered with the "foolish crowd," which "can never quite understand—"The worth of a soul and the change that's wrought By the touch of the Master's hand."

Our Mission Among the Negroes Dallas, Tex.

By W. H. BEWIE

After some of our laymen at Houston, city of Texas with the heaviest Negro population, had opened a mission among race, it began to be felt that we should such a mission at Dallas also, which about 65,000 Negroes. Other churches already there, for Negroes are "re-us." But our Church still needed to

about this time a group of ladies from four Lutheran churches at Dallas



A Children's Class at Dallas

organized the Dallas Council of Lutheran men, in order to promote a mission among the Negroes. They got in touch with the Mission Board of the Texas District, asking that a missionary be sent to Dallas, and promising such help as they had been able to give.

Our Mission Board tried hard to find a missionary. Several efforts proved futile, until ultimately it discovered him in its midst. It had been noticed that Rev. Klenk, then a member of the Mission Board, had always taken a great interest in the spiritual welfare of the Negroes. Klenk was called and, after conferring with his congregation, accepted the call. He was inducted into office in a pastoral service in old Zion, Dallas, on August 8, 1947.

When Rev. Klenk arrived at Dallas, he

was no longer a young man. He had spent 35 years in the ministry in his native State of Texas, at Olney, and might well have spent the remainder of his years at the same place. But, upon receiving the call to Dallas, he felt that he should waive all other considerations in order to undertake the difficult work among the Negroes.

When Rev. Klenk began his work at Dallas, he did not have a "nucleus," that is to say, there were no known Negro Lutherans at Dallas who might help him begin. Rev. Klenk had to start "from scratch."

But he went to work at once, getting his bearings and making contacts. There are five great areas populated mainly by Negroes. After having sounded them out, he decided to concentrate on South Dallas, which is the largest of these areas, and on Oak Cliff, which also has a Negro section. Rev. Klenk lives in the extreme western end of Oak Cliff, while the Negro section of this part of Dallas is not so far from South Dallas.

To make contacts, Rev. Klenk started out with a supply of literature, mainly back numbers of the LUTHERAN WITNESS, devotional booklets, our beautiful Sunday school literature, and copies of *Just a Minute*. He carried also a few copies of our synodical Catechism, not to give away, but to show and to explain.

As a rule, Rev. Klenk starts out early in the morning and spends the whole day in the field, getting in touch with the Negroes, until now he has become known as the white Lutheran pastor who is interested in the Negro race.

Seeing the stack of religious literature on the rear seat of his car one day, I asked Rev. Klenk where he got all this printed matter. He explained that the members of our four churches at Dallas supply him with back numbers of the LUTHERAN WITNESS and devotional booklets, while the Dallas Council of Lutheran Women will also order 200 copies of devotional booklets. In fact, wherever this work becomes known in our State, Sunday schools contribute either literature, or money, or both, in order to promote the work at Dallas. Rev. Klenk has also sold fifty copies of our Catechism and given away five copies, where he felt it was in place to do so.

Soon after Rev. Klenk started out in Dallas he found an adult here and there who wanted to be instructed in the teachings of the Lutheran Church. Parents, too, wanted their children instructed.

Gradually the work assumed a certain pattern. Rev. Klenk now preaches once a week in an old folks' home, where the services are attended not only by the inmates, but also by neighbors.

What will become of all this work? We must sow the seed, and God will give the increase. Negroes themselves admit that the work Rev. Klenk is doing is difficult work. In spite of all the churches among them, they are in dire need of instruction. They have no sound background. An intelligent Negro said to Rev. Klenk: "More people of my race exclude themselves from heaven by their self-righteousness than by their sins of the flesh." Rev. Klenk observes among the Negroes also what the Bible says of all mankind: "Being alienated from the life of God through the ignorance that is in them, because of the blindness of their own heart, who, being past feeling, have given themselves over to lasciviousness, to work all manner of uncleanness with greediness." Eph. 4:17-18.

It became plain as early as last fall that a chapel was urgently needed in order to crystallize the mission. Much effort was spent, especially by the officers of the Dallas Council of Lutheran Women, to discover a good piece of property. At last, early this year, two lots were secured in South Dallas. The cost was \$3,400. Of this amount the women alone contributed \$1,000.

On the afternoon of July 18 the dedication of the completed chapel of our first Lutheran church among the Negroes of Dallas took place. Pastor Klenk officiated, assisted by four other pastors in the city. Among the 250 people who witnessed the ceremony were twenty-seven Negroes. At the dedication service the first member of the congregation, Mrs. Margurite Hickman, was received into membership by confirmation. On the following Sunday blind Samuel Ruffin joined the Lutheran Church by the same rite.

The chapel was erected at a cost of \$6,500. The Dallas Council of Lutheran Women equipped the building with the necessary furnishings, which included ninety folding chairs, the altar, and the pulpit. Individual donors supplied the Communion ware, altar furnishings, and the collection plates. The dimensions of the chapel are 23 by 48 feet, and there is seating room for 125 people.

Our Father's Business

Jesus said: "Wist ye not that I must be about My Father's business?" Luke 2:49. He was about His Father's business when He became our wisdom and righteousness and sanctification and redemption, 1 Cor. 1:30. He also said: "As My Father hath sent Me, even so send I you," John 20:21. And what He meant by that He stated in the familiar words "Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you," Matt. 28:19-20.

That is our Father's business as far as we Christians are concerned.

And we must stay within the limits of this business. We must resist the lure of popularity and of being in tune with

prevailing public opinion to transgress the above limits. When we, e.g., as *churchmen* make statements about national or international politics or criticize governments, we go beyond our Father's business.

Paging through the New Testament books, we do not find a single word of censure against the government. And the writers lived under a government that tolerated and legalized slavery, waged numerous wars of conquest and aggression, and made life miserable for the Christians. Yet not a word of condemnation in all their inspired writings. St. Paul mentions governments, their origin, their purpose, and admonishes the Christians to be subject to them, Rom. 13. He urges his readers to pray for their government, 1 Tim. 2.

We learn from this that as *Christians* we must refrain from going beyond our Father's business. When we tell the world about sin and grace, faith and salvation we are in a position to say, "Thus saith the Lord," or, "It is written." If we as *churchmen* make statements about world politics, we cannot say, "Thus saith the Lord."

Thank God that He does not require us to judge nations or governments. Since we are not admitted to the inner circle of the world's leading diplomats, and since they do not choose to tell us everything, we are unable to make authoritative statements about their doings. If we do it nevertheless, we harm our Father's business, because people will make this deduction: if they are not to be relied upon in one matter, they are unreliable in others also, as, e.g., when they preach the Gospel.

Let us, then, be guided by the inspired writers; let us diligently study how they were about the Father's business.

We should thank God that He has given us a government under which we can be about our Father's business unhampered and unhindered. Let us make full use of this God-given opportunity and be about our Father's business with heart and soul.

H. J. BOUMAN

Minneapolis 9, Minn.

Elect Children of Israel

One day a man, his wife, and sisters came to the missionary and asked to be baptized. After exploring the man's amount of Christian knowledge, the missionary discussed with him and in the presence of his wife the fundamental teachings of Christianity. When asked whether he believed these and also the other doctrines of Scriptures and therefore wished to be baptized, his answer was an emphatic "Yes." So he was baptized in the presence of his sisters and wife.

After the baptism was performed, his wife, who is Jewish, said: "Reverend, having heard you instruct my husband, I wish to be baptized, too. I have never before heard Christianity presented as you did." It was a touching scene. There was silence as the sisters of the husband shed tears. Then followed the display of genuine rejoicing as brother, sisters, and wife embraced each other with joy.

Sometime later the wife wrote:

For many years, different people have approached me to change my religion, but I was content to be what I was born. I felt I was

living a clean life. I tried all my life to live in accordance with the Ten Commandments and did my best to hurt no one nor take what wasn't mine. Most of my friends were Jews, and while I had some Christian friends, I didn't quite trust them, because sooner or later they hurt me most cruelly, and I couldn't see where changing to another faith would do me any good, since most of the Christian people that I knew or met sinned in various ways as much as Jews did even though they believed in Christ. So I lived all these years, believing that if I did right, God would know it, and I, too, would go to heaven.

I tell you my past for a reason: Because you were instrumental in my changing to be a Christian, to really know that Christ is our Savior. When you began to speak, I could see the goodness in you. To me you are a real agent of God. I saw clearly then just what Jesus could do for me and to me. That is why I approached you and asked to be baptized. I hope to live through His teachings. And I am trying. Perhaps I am speaking in a crude way. There is much I still have to learn, but I'll try.

Heart-warming experiences like these can be multiplied. And those who are privileged to experience them are the Lutheran institutional chaplains whose work we seldom hear of. Each morning they leave their home to visit patients in general hospitals, sanatoria, mental hospitals, or interview, instruct, counsel inmates of jails, reformatories, houses of correction, and penitentiaries. Evening comes, and they return to their homes, not seldom fatigued. The day was quite trying, for they met atheists, scoffers, cynics, the callously indifferent. Yet the day was by and large well spent, for they were able and privileged to comfort the dying, soothe the pains of those who suffer, and announce the grace of God to the repentant prodigals. These are your missionaries, your servants. Encourage them. Pray for them!

ALVARO A. CARINO

Is Our Missionary Work Appreciated?

The Rev. Karl Kurth, Executive Secretary of the Missionary Board of the Synodical Conference, early this year returned from an extended visit to Nigeria, where under God our missionaries have labored in behalf of the Gospel with a measure of success hardly paralleled in any of our other mission fields. Everywhere our native fellow Christians gave expression of the deep gratitude they felt toward their brethren in America for bringing the Word of God to Nigeria. A few excerpts from letters written to the Executive Secretary by congregations whom he visited should be of interest to our readers and give them an insight into the spirit with which these Christians in far-off Africa receive our ministrations.

The congregation at Ibagu Item had this to tell Rev. Kurth:

"On behalf of our members we welcome you to our midst today. We take this chance to send our hearty greetings to the members of our Mother Church in America in gratitude for the Gospel, which

they arranged to send among us through our dear pastors. May the Lord bless them for the good work they have begun in Africa. It is almost nine years since the Lutheran Church was established here in our area, and ever since then we have found pleasure in learning God's Word from our pastors, as it was taught by the early Apostles in its truth and purity. Then they plead for a secondary school, a hospital, a seminary for the training of native pastors.

From churches of the Southern Area of Ikot Ibiok District came this:

"We are aware of the inconvenience that you have suffered on your journey to Nigeria and during your tours to different stations, and on this account humbly ask you to bear all with courage. We believe that God is ever with you, and He will keep you safe under the changing climate that you have suffered. . . . We are very grateful that the Home Board has sent really selected and good pastors to the Master's vineyard in Nigeria. All pastors are doing their best to bring the lost sheep to the fold. We really appreciate their work, for never in the history of this area had we ever had pastors or missionaries who have had such interest in the members of their own Church as those of the Lutheran Mission. We are very thankful that God sent them to give us nothing but the true and genuine Word of God, perfectly free from adulteration and man-made laws. We pray the Home Mission may still be highly selective in sending missionaries to Nigeria. We assure you that there is strict cooperation between the members and the pastors for we have confidence in them. Finally, we have to send a message through you to the Home Mission: That many souls are crying for help in Nigeria, and we want more pastors. And through you, we send greetings to your dear wife, Mission Board, individual members and well-wishers of the Lutheran Church in America."

From the Otoro Clan, Abak Division

"We the members of the Lutheran Mission, Otoro, and the entire people of Anang land, heartily welcome you, Pastor Kurth, on your arrival in our field. We thank God, who has guided you safely on your way to Nigeria, Africa. We thank the Mission Board and the Mother Church in America, which in the past years has done so much for us. We truly appreciate all their kindness." And in conclusion: "Finally, we ask God's rich blessings to rest upon our Mother Church in the States, so that she might be strengthened to continue her great work of saving souls."

There is yet much work to be done in Nigeria. Thousands more can be reached. Should not the blessings which our Lord has already bestowed upon our work there and the evident gratitude with which our efforts are received spur us on to bring even greater sacrifices, to the end that our labor may go also into this remote vineyard of the Lord in ever greater numbers.

G. V. S.

“Unto All People” – in China

By E. H. MEINZEN

“Every Chinaman looks alike to me.” In reality, however, the Chinese differ one from another as much as we do. Cantonese and Pekinese are as dissimilar as Minnesota Swedes and Georgia “Dixie-ats.”

The work of the Missouri Synod in China was — up to World War II — limited largely to that stretch of mid-China which lies along the Yangtze River between Hankow and Wanh sien. That work has been undertaken again. With the return of several experienced missionaries our scattered Christians are to be regathered and new life injected into their congregations and schools.

A group of new missionaries has also come out since 1946. It should, however, be remembered that new missionaries are able to do full work only after several years of intensive language study.

Shanghai on the east and Chungking on the west were the first extensions of our line.

Shanghai, because it is the “portal of Cathay,” was a “natural”: Missionary R. J. Mueller is there now, striving valiantly to bring justice to his opportunity — serving not only the soldier or traveler from America and the Chinese Lutherans sojourning in the city, but the German and the Scottish businessman as well — any Lutheran, in fact, who asks for the ministrations of the means of grace. Interrupted often by administrative jobs, he tries to reach into the mass of humanity which ebbs and flows in the streets of this “Chicago of the East.”

To Chungking our missionaries went, not by choice, but by compulsion. Our Christians were driven into West China; so we went with them. At present Rev. Ralph Bringewatt is trying to stabilize congregational life in Chungking, after the dizzy extremes of war days. He is about to erect a building which will contain a chapel on the first floor and quarters for the missionary on the second.

But wartime contacts and more recent opportunities are calling us to an even deeper and wider field. To be specific, there is:

1. Wusih, a city of almost a million — and we in America had not even heard that it existed! — located about 60 miles northwest of Shanghai. A few miles upstream from Wusih, huddled on the banks of the historic Grand Canal, is Chang Chin Chiao. The board and the friends of a



1948 Graduates Called into Foreign Missions



Walther League Mountain Retreat, Kuling, China

high school located there urge us to send a missionary. They promise him a house and a courteous hearing. They not only permit us, they ask us to teach religion. And they promise full approval of our work in the whole district. The local magistrate supports their plea. Pretty hard to say No to that!

2. Kunming — at the eastern end of the famous Burma Road, actually closer to Calcutta than to Shanghai — in the wide open spaces, where a new nation is developing. It was the end of the line for those who flew the Hump from India. Certain German deaconesses there have also urged us to come and participate in the harvest. Scores of cities, hitherto untouched by Christian evangelists, are open to us. Nowhere in the world is the need greater.

A missionary is currently Uncle Sam's ambassador at Nanking. Let us send to that country ambassadors with even higher credentials — ambassadors of the Most High and of His Son, the world's only Hope and Salvation.

From Darkness to Light

By JUSTUS KRETZMANN

The death of an unbeliever is always tragic. But in Africa it is particularly tragic and often very pitiful to see and hear what is going on.

There is tremendous wailing and shouting. Guns are fired at regular intervals. The drums keep up their monotonous rhythm. All this noise is to serve the purpose of frightening away the evil spirits, to keep the spirit of the departed from molesting anyone in the family.

Another party is held when the relatives gather to “beat the grave,” level off the dirt, and build it up where it has sunk. But what hopelessness and despair is

evident in all these things, even the grave monument! The one pictured is about four feet high, gaily decorated with brilliant designs in many colors. Two small doors, about nine inches high, permit easy entrance and exit for the spirit of the departed. The pot in the corner supplies the spirit with water and food. Sacrifices are made. It may be a goat or a chicken. The skulls of the sacrifices are hung on a pole between the two doors. That's so the evidence of the sacrifice can be seen.

Being “called out of darkness into His marvelous light” is something real and evident to our African Lutherans. They have known darkness. Some of them now know His light. That means a great deal to them. Peace and joy and hope in the knowledge that their sins are forgiven, because Jesus died also for them. Such is the case of Ma and Ete Williams.

On a Sunday afternoon in September, 1936, Dr. H. Nau held the first Lutheran Communion service at Afaha, Ibesikpo, in Nigeria. Ma and Ete Williams walked to the Lord's Table and there received “ata ikpoidem ye ata iyip Obon nyin Jesus Christ” for the forgiveness of their sins and the strengthening of their faith.

Their home life reflects their fine Christian faith and trust in their Savior. Ma and Ete Williams are well along in years



Ma and Ete Williams with Rev. K. Kurth

and have raised seven of their own children. But in 1939 they adopted an abandoned orphan whose parents had died. Again in 1947 we needed a good Christian home for another orphan child. Yes, Ma Williams would take him too. In the course of the years more than ten children have received loving care and attention in this African home.

What is the secret of this Christian home in Africa? Williams would say that they love to hear God's Word from the Book and try to live in a manner which is pleasing to God. Mary would say that nothing is done until they have talked with their heavenly Father in prayer. We would say that the seed has been sown and is bringing forth much fruit. That's why we send missionaries to Africa!



African Grave Monument

That Japan May Revive

By E. H. MEINZEN

Fifty-four years ago the Missouri Synod deferred action on the proposal to begin work in Japan. Now, in 1948, we have made a beginning. Our first missionary, the Rev. W. J. Danker, is already in Tokyo, and the Rev. George Shibata will soon be on his way to preach Christ in the land of his ancestors.

The Need. Long ago someone said, if the West failed to send missionaries into Nippon, the day would come when the West would be compelled to send soldiers to subdue by force a nation which had not been subdued by love. The people of Japan are disillusioned today. They found no satisfaction in the dreams of their war lords. They are eating the bread of bitterness and are looking forward with hope to a better day.

To a direct question put to him by our Rev. Paul Mehl about four months ago, General Douglas MacArthur replied with a plea that our Church send a thousand dollars to Japan for every dollar it is spending today and a hundred missionaries for every missionary in Japan today.

When Secretary O. H. Schmidt in his notable "telegram from Tokyo" (see WITNESS, page 320, Oct. 5) refers to "good openings in Japan," he is not exaggerating. Japan is a good opening. True, it is the Holy Spirit alone who draws men to Christ and brings them to faith; but ours is the opportunity and the obligation to uplift Christ so that God's Spirit may do His work and direct men to Him.



Where Our Missionaries will Go—
Upper Hanshu, Japan—to Bring the
Gospel

Many of our chaplains who have served in Japan will say Amen to the words of Chaplain W. J. Reiss, division chaplain at the headquarters of the 11th Airborne Division: "Every place we visited on Hokkaido, all whom we contacted, begged our Church to send men. The government of Hokkaido, the mayors of cities, all brought the same invitation, 'Come!' 'Please, come!' The Protestant ministers, the Catholic priests, asked for our help in spreading Christianity among the Japanese. There has been no indication of objections to our Church's work, either from clergymen or from the government. One mayor made the statement that if we came to his city, he would provide the ground; others said that they would help us to

locate and settle in their areas. . . . I am sure Secretary Schmidt's reception much the same throughout Japan. Now is the accepted time. . . . I urge you make all haste in sending men to Japan for today the Master invites and call tomorrow may be too late."

Missionary Danker's first report says

"On Tuesday evening I already made my first mission call—less than 48 hours after landing—at the home of Miss Jun Otzo. Mrs. Schoech, in the tradition of mission-minded Lutheran women, made this contact through a casual conversation with a gift-shop proprietress. Miss Otzo has offered to open her home to an English Bible class for me and will round up her friends who know a little English as students. It is wonderful to see how eager she is to get this project going! There is no end of opportunity here. There are enough people who know a broken English at least so that we can begin right away. I don't have to wait until I know the Japanese language."



Our Lutheran Church Among One
and a Quarter Million Japanese
Inhabitants in Kyoto

New Guinea Beckons

By E. H. MEINZEN

Five years ago New Guinea beckoned to thousands of American airmen, soldiers, and sailors. Today this enormous island in the southwest Pacific beckons with a unique appeal to soldiers of another flag and purpose, the two young men who have gone out to be our first ambassadors to the "fuzzy-wuzzies of Kanaka Land."

It is profitable to recall the words of Chaplain Arnold H. Maahs, in *Our Eyes were Opened*: "Let no one suppose that this kindness is inherent in the character of the New Guinea native. In the heathen state he is treacherous; he will steal anything he can lay his hands on; human life has no meaning or value, and in many

sections he practiced cannibalism. The only reason American troops received friendly treatment was that the Church had been there before they arrived." Yes, also the Lutheran Church was represented on New Guinea, though not yet by men from the Missouri Synod. Nineteen missionaries, belonging to the American Lutheran Church, were at work when war broke. Eleven of them became martyrs of the faith, victims of Japanese brutality. It is only since 1947 that A. L. C. missionaries have returned and effectively resumed their labors.

But alas, there are not enough of them to penetrate the vast valleys and the remote ranges of the island's interior. The A. L. C. has, therefore, welcomed our Synod to this field and has been very helpful to our representatives and missionaries throughout.

The executive of our Board of Foreign Missions is on the island now, together with Missionaries Willard Burce and wife, and Otto Hintze. They have the generous aid of Rev. O. E. Thiele of our sister synod in Australia and a number of native Lutheran teachers as helpers. This pioneering group is at present founding the first mission stations of the Missouri Synod. The wife of Rev. Otto Hintze, Jeanelle, nee Karcher, a Texan, like her husband, will follow him to New Guinea after Christmas. Mrs. Burce is the daughter of

a former missionary to Brazil, Rev. E. A. Dicke.

While accurate statistics are not available, it can be said that the number of Christians on the island is not small. The part of the island, however, in which our work is to be done, is far from the eastern coastal strip, where most New Guinea Christians live. Not until we get descriptions from our missionaries, shall we know the characteristics of the people in the interior highlands, where our work will be done. On one point, however, we need not be in the dark. Spiritually, the natives of the central highlands are unquestionably in dire need of our help—desperately in need of Christ.

A people "removed only a stone's throw from the Stone Age"—that is someone's description of New Guinea—saw some incredible things during the war. But even stranger and more wonderful things are in store for them if "we whose souls are lighted with wisdom from on high" now resolve that our missionaries should not stand alone; that our prayers should support them; that we will pledge every resource necessary to help these children of nature to come into their own as children of God.

Only when the Gospel of the Kingdom has been preached in all the habitable earth for a witness unto all nations, only then will the end come. \$10,000 a year to support our men on New Guinea is certainly no enormous burden for our Missouri Synod. The love and faith of our people will be equal to the challenge of this island world, New Guinea.



A Congregation of New Guinea
Highlanders Served by Missionary
Helbig, A. L. C. Church Attendances
Often Run to 5,000 or 6,000

Manila Men Roll Up Their Sleeves

By E. H. MEINZEN

Nine missionaries on Luzon, two of them American-trained Filipinos; a fine team, with the experienced Rev. Rudolph Prange as quarterback; three major outposts established; headquarters established at Quezon City, capital of the Commonwealth; a school system and native ministry on hand, in embryo; evangelistic activity being stepped up, and no longer restricted to work in English; permanent buildings erected in Manila — there, briefly, is a condensed "progress report" submitted to the home Church by her missionaries in the Philippines.

Buying and building in a big city requires more money, of course, than in hill villages and remote crossroads. The imposing headquarters building, which cost fully \$45,000, provides living quarters for at least three missionary families plus a neat chapel and room enough for a school — and all this in a community chosen recently to be the capital of the Philippine Commonwealth.

A sum of \$30,000 was appropriated last month to purchase an ideally situated corner lot on Manila's well-known Taft Avenue, in a southern suburb known as

Pasay, but now renamed Rizal City, in honor of the Philippine patriot. Its main house was destroyed by war, but a building is still standing on the rear of the lot which offers room for school and assembly purposes on the ground floor and a residence for a missionary family on the second floor. The price tag is disconcerting, but such choice lots mean, normally, that the unchurched are more readily attracted, and a self-supporting congregation more easily becomes a reality.

During Secretary Schmidt's current visit to Manila a third major station outside Greater Manila will be selected — for Missionary Herman R. Mayer — but two have already been chosen — and occupied.

One is Binalonan, about 120 miles north of Manila, where temporary quarters have been found, at a rental of about \$100 per month, for Missionaries Aradanas and Becker. About 100 people can be squeezed in for a Sunday morning service.

The other station, still farther north on the Island of Luzon, is Candon, where Missionaries Plagens and Strohschein are



Missionaries Prange and Carino on an Outing with Filipino Lutherans

at work, gaining the confidence of the people and conducting kindergarten and regular Sunday services. Like others on the field, they are spending as much time as possible in an intensive study of the vernacular language, which is Ilocana at Candon, Tagalog in Binalonan and Manila.

The renowned founder of the China Inland Mission, Hudson Taylor, says that at first he prayed that God might come and help him. Later on he learned to ask that he might be permitted to help God. He ended up by asking God to work through him. But so it is! — In these difficult postwar years God wants to accomplish His purposes in the Philippines through us. Shall we help or hinder?

Missions in South America

By F. C. STREUFERT

The early beginnings of our South American missionary activities date back nearly fifty years. After a preliminary survey of mission possibilities in Brazil had been made, the first resident missionary was sent in 1901. Under the gracious guidance of the Lord the field developed in leaps and bounds.

Hundreds of chapels stand out like beacon lights upon the hilltop, shedding light into the spiritual darkness about them. We are going forward in spite of the evil foe, in spite of the persecutions that beset our Church during the past world war. — 56,000 baptized members and 29,000 communicant members, under leadership of 95 pastors and 75 teachers, weathered all storms that confronted them.

A fine system of parochial schools has been established. 5,618 pupils are now enrolled. — At Sao Paulo we have a parochial school of 150 pupils, including a kindergarten fully equipped. They are asking ready for their golden anniversary. They are striving to near the goal of self-support. As yet, and for some time to come, they are too weak to carry the full burden alone. New doors in Parana Norte are opening. The large metropolitan areas are in need of additional manpower.

In order to meet the emergency created by 15 vacancies which existed at the opening of this year, motorized vehicles must be provided. Only in this way can we meet the present emergency until we can replenish the manpower.

From Brazil our churches brought the gospel to Argentina, to Uruguay, to Para-

guay. In Argentina our work was begun in 1906. Unlike our fellow Christians in Brazil, our Church in Argentina suffered little during the past war. It was not molested to any degree, though stringent laws were enacted which forbade the conduct of Christian day schools. Argentina is also training a native ministry. Adequate facilities were provided to do this in the new seminary recently dedicated at Ballester, a suburb of Buenos Aires. The Argentina District Home Mission Board is concentrating its efforts largely on the populous urban centers. In Buenos Aires with its teeming millions we have a number of flourishing mission stations. New fields could be occupied if the resources were available.

The Argentina District Home Mission Board extended the work to Montevideo, Uruguay. In this country we have perfect separation of Church and State. Our mission in Montevideo, a city with a population of 800,000, was begun in 1935 through Pastor Tomonko, a Hungarian pastor. A member of the *Freikirche* of Sachsen requested spiritual attention for himself and his family. We had no resident pastor in the early beginning of this mission. He had to come via steamship from Buenos Aires. Confirmation classes in the German and Spanish languages were held. Later we sent a resident pastor, the Rev. E. Jauck, to take care of the spiritual needs of our people. He preached in the Spanish and in the German language.

In 1945 a congregation was organized. The Spanish-speaking group, which constitutes a majority, is made up largely of descendants of the Wends. The con-

gregation today numbers 81 families with 123 communicant members and 190 souls. In December of 1947 a beautiful chapel, together with a parsonage and schoolroom, was dedicated to the service of the Lord. The location of this chapel is in a new, growing section of the city, in the very heart of things. The congregation has opened a parochial school. A number of larger cities offer added mission opportunities.

From Argentina our missionaries also penetrated to Paraguay. At Hohenau we



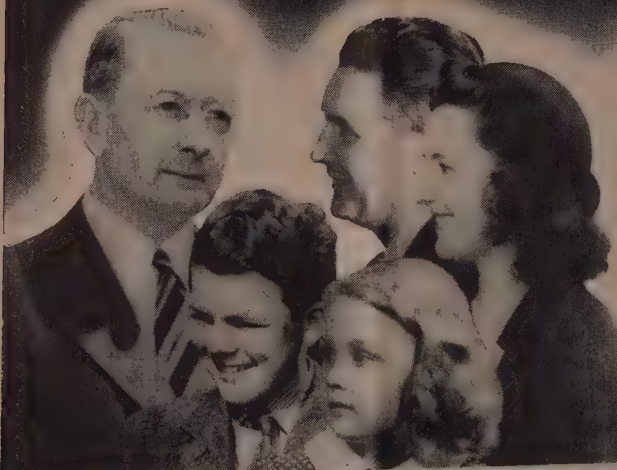
Kindergarten at Sao Paulo. 150 Children Attend Our School

are serving the largest group of this country.

Time and again the call has come to us from Chile, but until now the Mission Board could not, for obvious reasons, heed the call.

Thus, we see that wherever we lift our eyes, promising horizons are beckoning. But we are kept from marching aggressively forward to meet these opportunities — because of a lack of funds. Surely, this is no time to halt the onward march of the banners of our King!

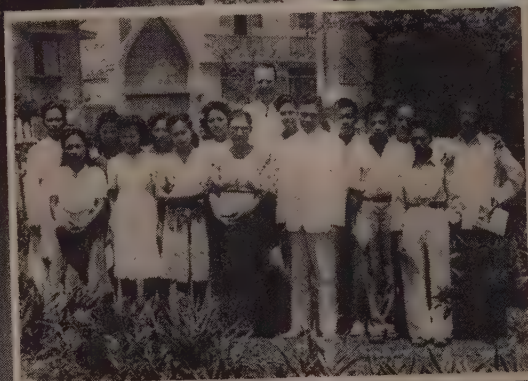
Yes, you're right...



said the pastor to some of his members after the mission festival service—there is more in Synod's budget than you might think. Our congregations, District and Synod are in it. The Bible with its glorious Gospel message; the mission boards, mission fields, missionaries, colleges and seminaries; souls redeemed from sin—all are in it.



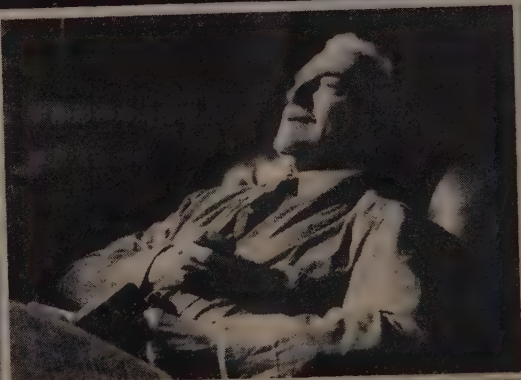
Yes, if you really they contain—if you thank God for the offerings, be they



You can't tell, John may not stay in the States, but may go as a missionary to the Philippine Islands, or even to Japan or New Guinea—fields into which our Church has recently been called to do mission work.

Or John may go to some of our other mission places maintained by Synod. There are many hands extended for God's saving Gospel in Africa, China, India, South America, even Europe. He'll find ample opportunity to do the Lord's work for our Church.

You might not important role of ents you nature in our day sch handicapped, in supply us with



The same is true of many deaf people. They cannot hear the Word yet they believe. Synod's ministers bring the Gospel to deaf individuals in organized congregations and various institutions throughout the country.

I suppose you remember when I came to this congregation five years ago—and when your senior pastor, Rev. Schmidt, retired. Synod's Board of Support provides for him and to this day gives him a pension.

So, if you see that the which he sees for which He

nd see what
it—you will
bring your

Sure, I'll explain. Look, for example, at our church building—20 years ago Ebenezer started with a few members who worshipped in a store. Had it not been for the help extended by our Synod's Church Extension fund—and the preliminary work done by Synod's Board of Home Missions, this church might not be here today.

Consider our colleges. You know John Brown of our congregation? Well, John is studying for the ministry at one of Synod's preparatory schools. After he graduates from one of the seminaries, he'll become one of our ministers.

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Christian per-
be brought up
-we'd be quite
if Synod didn't
ors.

And some day—should your youngsters go to college or university—475 pastors, under the auspices of Synod's Student Service Commission, stand ready to serve your children with the Pure Word.

There are also other means whereby Synod brings the Gospel to the world—yesterday I helped a blind man across the street—he told me he belonged to the Missouri Synod—through Braille and Moon raised type literature our Church brings the Gospel to these unfortunates.

You've probably heard me speak of an intensified effort being put forth throughout our Church to ward off an indicated \$500,000 shortage in Synod's 1948 Mission obligations. I know that all who know by faith what it means to be redeemed by the blood and righteousness of Jesus Christ will rally to this call and will follow Paul's exhortation: "As ye abound in everything, in faith, and utterance, and knowledge, and in all diligence... see that ye abound in this grace also."

is of Synod you'll
uted by man, for
instituted by God.

What will be your answer?



Negro Missions

By K. KURTH

Forty years after the Synodical Conference began its work among Negroes, a door was opened wide in Alabama by a humble colored girl who became the instrument in God's hand in leading the Lutheran Church into a field where it was to be blessed with a great ingathering of souls for Christ. This colored girl, Rosa Young, desired to help her neglected race. She gathered the children in the little rural community known as Rosebud, in the very heart of the so-called Black Belt, and taught them in a school which she had built and which she was maintaining with the little help she could get from friends. When funds were lacking for the continuation of her work, she presented her problem to the Mission Board of the Synodical Conference. Her petition did not fall on deaf ears. The Missionary Board immediately instructed veteran Missionary Bakke to go to Alabama and bring the eternal verities to the people who knew practically nothing about their Savior. Today we have many flourishing churches in Alabama, and the opportunities for expansion, particularly in the larger cities, were never more advan-

tageous. The Synodical Conference at its 1948 convention urged that we begin work at Tuskegee, where some 3,000 colored young men and women are enrolled, and in Montgomery, Bessemer, and other cities in Alabama.

The Second World War brought about a great immigration of colored people to the North and in many cases also to the West and East Coasts.

The Church was now confronted with a challenging situation. Instead of continuing to center its work in the South, it gradually began missionary work in cities all over the country. Thus we find churches for the colored established in Los Angeles, San Diego, San Francisco, Calif., Chicago, Ill., Gary, Indianapolis, Ind., Cincinnati, Youngstown, Ohio, St. Louis, Kansas City, Mo., Kansas City, Kans., Minneapolis, Minn., Washington, D.C., and many other places.

Much money is needed to begin work in larger cities. However, we know that our Lutheran Church will not fail in bringing the Gospel to the colored wherever located. Realizing that there are more than ten million Negroes in the

United States and that the great majority of these people are still in spiritual darkness, we must make it our aim to go among them and teach them the truth of God's Word. God wants us to do it. Our duty is plainly indicated in that Gospel Commission of Jesus. We dare not neglect Him who so graciously directs our attention to fields which are ripe unto harvest. It must be our desire to emulate our blessed Savior, who declared: "I will work the works of Him that sent me, while it is day; the night cometh, and no man can work."

Imbued with His Spirit, let us assume our obligations prayerfully and hopefully.



Birmingham, Alabama, Parochial School Children



India and Its Opportunities

By E. H. MEINZEN

The Indian Church needs us—not our persons, of course, but the service we are able to render and, above all, the Gospel, which will be more effectively proclaimed if we remain.

Our India Lutheran Church needs us to operate its training institutions. It has neither the money nor enough competent men to train the teachers, catechists, and pastors needed to serve the 20,000 souls already gained. Our seminary in Nagercoil is now producing not only more workers, but better workers than before. A special class has just been admitted. It numbers only four students, but those four are college graduates. Nor can our Indian Church at this stage staff and manage all the high and training schools required in our three large conferences.

Experienced missionaries are needed also to aid in the training of existing congregations. Without energetic assistance

of this kind, spiritual life will not prosper as it should, and our Christian people will not learn to stand on their own feet as they should.

Above all, we must assist our Indian brethren so that evangelism may be more vigorously prosecuted. Most of them have originated in so-called outcaste circles, and this humble origin handicaps them when it comes to approaching their Hindu countrymen in the village street and especially in their homes.

Opportunities are Not Wanting in the New India

Right among our established congregations we have golden opportunities to bring Christ to the Hindu. Missionary G. R. Stelter, relieved of work to some extent by the arrival of Missionary Robert Koepke, intends to devote his whole time, outside classwork in Nagercoil, to energetic work in numerous Hindu villages midway between Nagercoil and Trivandrum, near which we have been at work for 20 years.

In the big cities of South India are opportunities we dare no longer put off. The Ambur Conference has assigned Missionary Duncan Stevenson and Rev. H. Jackayya to do some vigorous work in the "Americanized" city of Bangalore. The Nagercoil Conference is eager to take up, at long last, their challenging field in Ceylon. For twenty years, more or less, the great port city of Colombo has been left almost unoccupied, its Lutherans

served very inadequately by missionaries from Nagercoil.

Evangelistic Program for Travancore

The Trivandrum Conference, with missionary personnel decreased during war from 16 to about 6, is happy to see its forces growing again. Eight men, believed, are essential for carrying out stations already established, but all missionaries beyond that number will be assigned to evangelistic work in big Hindu centers of Travancore. "Street preaching" as Missionary Naumann very faithfully does it in and around Bargar is not only an evangelistic technique at our disposal.

Graduates of our mission schools are finding jobs at places where no Christian church exists; so they set to work to establish our Church at those places. A graduate of our Trivandrum high school found employment in the tea and rubber estates of the Munnar Range and promptly asked for a catechist to be sent to be preaching there.

India Still Torturing Itself

No superficial union of missions churches—such as was recently consummated when the highly advertised Church of South India came into being—will bring India if the Gospel is missing or is played down. The Gospel of the crucified and risen Savior is the only thing that can save India. India is still torturing itself, necessarily by the coarse and cruel methods used by the ascetics, lying on cactus and half dead from exposure to the sun. No matter how India tries, it will never know and cannot attain to the knowledge of God, which it so earnestly covets, until it comes to the knowledge of God in Christ.



A Christian Congregation Beside Its Church near Nagercoil, India

Extraterritorial Missions

By F. C. STREUFERT

The Centennial Convention placed all missions in the Western Hemisphere not in the confines of the synodical Districts of North America, under the direct guidance and supervision of the Board for Missions in North and South America.

Mexico (City)

It was not until 1940 that we had a national Mexican minister to send to our neighbor to the south. It all started with a kindergarten to which 92 children belonged. The kindergarten brought the missionary into the homes of interested mothers, and through these contacts a church was developed. During the last year Pastor Lazos received 14 parents of children by adult confirmation. At present attendance at public worship averages over 100. It is the hope that the kindergarten will develop into a full elementary school as quickly as the necessary certification can be obtained and trained teachers can be found.

Monterrey, Mexico

In Monterrey, Mexico, we have another promising mission. With the assistance of the Lutheran Women's Missionary League a chapel will be erected in the future. This place of worship will have a few rooms which may be used for the training of a national minister. For various reasons the original place to have the training school in Mexico has been abandoned, and Monterrey

has been chosen for this purpose. Professor Growcock has already opened the Instituto Concordia de Mexico and has begun instruction.

Besides the work in the city, mission work is also being done in one of the suburbs. Through the assistance of a friend of our Mexican mission a three-room frame structure has been erected for a future school. We are anxiously awaiting the day of graduation at our theological school at Monterrey. Here we hope to train also men that can be sent to Central American countries, to Guatemala, to Nicaragua, and other Spanish-speaking areas.

Guatemala Missions

In a mysterious way the Lord opened the door in Guatemala. Our Spanish literature had trickled through to Guatemala to acquaint them with the Lutheran doctrine. German residents had been made prisoners of war and had been transferred to internment camps in North Dakota, where they appreciated the ministrations of our pastors. And now, when they returned to Guatemala, they, too, requested our service. Pastor R. Gussick has been in Guatemala since August, 1947. He has opened mission stations in Guatemala City, in Zacapa, and in Puerto Barrios. A vicar was sent to assist him. An additional pastor is needed. Fields are white unto the harvest.

This is also true in Havana, Cuba, and of Cuba at large and the Isle of Pines.

In Nicaragua we gathered in the first fruits, one who in his own way, under the guidance and direction of our missionary from Guatemala, is conducting a Sunday school and Bible hour. The Word is not bound. It has already touched other points in Central America and in the West Indies. But lack of funds forbids us to go forward.

Among the Extraterritorial Missions is also numbered the Hawaiian Islands mission. Redeemer Lutheran Church grew out of the service center in Honolulu during the war. Its present pastor is Adolph Meyer. Although the congregation today is worshipping in rented quarters, a church will soon be erected. There are 228 souls, of whom 135 are communicants. It is the intention also to erect a Christian day school. At present a parsonage is under construction. Thus we gained a foothold in this strategic crossroads of the world. It is but a steppingstone to missions in other islands of the Pacific.



Children's Service in Puerto Barrios, Guatemala

College Campus Missions

By R. W. HAHN

The 200 Purdue University students assemble as a vigorous Lutheran student congregation each Sunday morning, in a hovel which served as a warehouse in the pre-Duncan Hines era. For years our University of Oklahoma students worshiped in a crude, frame, two-story structure which a former university president declined to enter with another, who worshiped there. At the University of Michigan an old building has been fashioned into a temporary student chapel and center. Lutheran students at the University of Colorado worship God in a local mortuary. University of Illinois students are more fortunate: more, because their

place of worship is a fine local Episcopal church; less, because 9:45 A.M. is the only available time for a clocked hour of worship.

Our University of Minnesota folk worship in a public building on the great campus in Minneapolis and assemble in the rented facilities of the Y. M. C. A. for student activities sponsored by our Gamma Delta group.

A number of Lutheran student groups which are making similar use of campus facilities are in peril of losing their privileges where the Supreme Court decision is interpreted as a prohibition of any use of State property for religious purposes.

Services for our college folk have proved so popular that a number of student pastors, when every available seat and standing room was taken minutes before starting time, have expressed the hope that no more students would wend their way to the campus "church." In several instances the slogan "Come to Church, and Bring One" had to be abandoned. Too many students who came to church were turned away Sunday after Sunday.

Despite prevailing conditions, 304 students and faculty members were won for our Church during the past academic year. Small wonder that interest in student work is mounting! Small wonder that synodical Districts have initiated action toward providing adequate facilities for student work!

In addition to the six existing student chapels, 13 synodical Districts have recently authorized 13 student chapels and one center, whose estimated total cost will exceed \$1,500,000.

Attractive student chapels and centers will improve our Church's opportunity to develop its youth for Christian service and action and enable our student pastors to meet the tremendous soul-winning opportunity on the campus—"America's foremost mission field."

Such opportunities are sufficient in number. For example:

Joel Goodman, of Hebrew extraction, enrolled in the University of Pennsylvania during the past academic year. He knew little about the Christian religion except from his reading and a cursory religion course which he took while at Oxford during his military sojourn overseas. He visited various churches in Philadelphia, home of the University of Pennsylvania, and finally hit upon St. John's Lutheran Church. He returned. And he continued to attend the services conducted by Pastor Alfred Leja, whose ministry includes student work at the University of Pennsylvania. His desire to receive Holy Communion became so pronounced that he began to take private religious instruction preparatory to church membership. In due time he pledged his allegiance to the tenets of our faith. Not only does he regularly attend services in St. John's Church, but he also attends the Bible class. And he is Student Pastor Leja's contact man on the University campus!



Where Our Purdue University Students Worship



Canal Zone - Panama

By F. C. STREUFERT

The Isthmus of Panama, the Canal Zone, is in the truest sense of the word the Crossroad of the world. It is the strategic center of the three Americas.

The beginnings of our church work there were not made until 1939, when the first Lutheran sermon was preached in the Canal Zone by Chaplain M. C. Poch. The Panama Lutheran mission itself was begun with a service held on Oct. 5, 1941. 36 were present, 25 attended Holy Com-

munion. In December of 1941 a local church was rented. Two Sunday afternoon services were held each month.

The new mission at Balboa, Canal Zone, was organized as Redeemer Lutheran Church. Though the military and civilian population is more or less in constant flux, the Canal Zone will always be a strong base for the armed forces, and experience has taught that quite likely larger numbers of Christians will always remain in the Zone. The building of a third lock to the Panama Canal will require thousands of workers for years to come.

Mission activities were also extended to Cristobal and to Colon in the Canal Zone area. Here is also a wide-open door in the Panama Republic. For about two years Rev. Alvin Wagner was pastor of Redeemer Lutheran Church. He was succeeded by former Chaplain G. M. Leverenz. The congregation at present has a communicant membership of 115, a Sunday school of 50 pupils. In order to take care of the spiritual needs of the scattered areas of the Canal Zone, of Panama City, and of the Panama Republic, which is still steeped in spiritual darkness, in idolatry, and Roman Catholic superstition, another mis-



Mission Work Among the San Blas Indians, Panama

sionary ought to be placed. The San Indians live on the near-by islands. Interior of the Panama Republic is primitive. Coming to the villages, we find lanes of thatched-roofed huts inhabited by dark-skinned Panamanians.

Redeemer Lutheran Church is looking forward to the completion and dedication of the new church plant, which is beautifully located. Ample seating capacity is afforded in the chapel. The floor of the building provides the needed service center and recreational facilities for the youth and men with armed forces. The upper story will be occupied by the pastor and his family.



Chapel Services in the Service Center in Balboa, Canal Zone



Support and Pensions

By E. SOMMER

In this age of social security and pensions for workers in larger and smaller industries, the Church, too, should be, and is, concerned about the men and women who served in church and school. Since 1917 the Board of Support was charged by Synod with the duty of granting financial assistance to retired and disabled pastors and teachers from contributions made by the teachers and pastors themselves, supplemented by offerings taken in the churches of Synod.

With the enactment of the Government's Social Security laws, which could make no provision for church workers, and encouraged by the workers themselves as well as by many laymen, Synod adopted a Pension Plan, which was inaugurated October 1, 1937.

According to this plan all pastors, professors, and teachers in Synod are invited to contribute annually 4% of their salaries, and their congregations or employers are requested to match these payments for the purpose of providing from the total accumulation, after retirement or death, a Retirement, Disability, or Widow's Annuity.

Because older and middle-aged men had no opportunity to set up such an accumulation in the earlier days of their service in the Church, Synod resolved to grant an annual minimum pension of \$360 a year to all who with their congregations participated in the Pension Fund by making regular payments from October 1, 1937, to the date of their retirement after the age of 65.

Inasmuch as the earnings from these

accumulations are not adequate to provide this pension, it was resolved in convention to add a sufficient sum from budget funds to make the payment of this pension possible. At the Fort Wayne convention in 1941 this pension was increased to \$480 a year; at Saginaw in 1944 it was raised to \$600; and because of the ever-increasing cost of living the Centennial Convention in Chicago last year resolved to pay a minimum pension of \$720 for life to those retired workers who are members of the Pension Fund. Thirty dollars a month are paid for life to the widows of retired Pension Fund members or whose husbands are at least 65 years of age and die while still active in Synod.

The Pension Fund today has assets totaling almost \$6,000,000. Until this fund has increased to such size that the earnings therefrom will yield annuities equal to or beyond this minimum pension of \$720, Synod by unanimous resolution has agreed to subsidize this pension, a fact which you as a member in Synod should not forget when you are called on to do your part in raising the 1948 budget of \$3,600,000. Keep in mind that 16% of all budget receipts are needed to supply the needs of Synod's Board of Support and Pensions.

Since February of the present year the pension is \$720 a year. Therefore the subsidy from budget funds in 1948 will have to be more than \$200,000. Remember, too, that the number of retired workers grows from year to year. During the present year approximately 80 pastors, professors, and teachers will retire from active service in the Church and become eligible to receive this pension because

they are members of the Pension Fund. The number of deaths among the retired workers is not as large as the number retirements; that is why we say that more than \$200,000 will be needed this year for pension purposes.

A Death Benefit in the sum of \$2,000 is paid to the widow of each Pension Fund member in good standing at the time of his death. This special benefit of the Pension Fund is a gift from Synod for full participation in the pension program. For this purpose \$14,000 has been appropriated for 1948.

Synod also resolved at Chicago last year that support grants, where needed, should be increased in the same proportion as the minimum pension had been increased, which is about 20%. According to our needs in 1948 are such that the total of \$550,000 should be at the disposal of the Board of Support and Pensions so that the pension of \$60 a month can be paid to at least 300 retired workers, \$30 a month to possibly 100 widows of former Pension Fund members, and financial assistance to approximately 1,200 other beneficiaries whose average grant will be less than \$25 a month. The income of \$80,000 from the L. L. L. Endowment Fund is part of this appropriation of \$550,000.

Surely, you will agree that our retired or disabled pastors, professors, and teachers, as well as their dependents, are deserving of at least this much consideration. Many think we should do much more for them, and we agree. But the funds for this must be placed at our disposal. In making Synod's budget and going beyond the considered needs will make it possible for us to do at least what has been promised. Surely, you as a member of Synod should have been receiving the services of the Veterans of the Cross will not fail in their need!

The Church in the Kitchen

V. H. BEWIE, Austin, Texas

There are about 15,000 Spanish-speaking people in Austin, Texas, and its immediate environs. But it did not occur to Lutherans of Austin that the Spanish-speaking people were in our midst for using them "the fullness of the blessing of the Gospel of Christ." God had to point out our opportunity to us.

In 1936 the Rev. Felix Segovia, who had been a minister of the Methodist Church among the Mexicans of Austin, left this city and began to prepare, here at Austin, for the ministry in the Lutheran Church. It was not long before his old friends began to ask him what the Lutheran Church teaches. There was nothing left for him but to preach to these people.

But where was he to preach? The only place was in his own home, where there was only one room, the kitchen, that could accommodate even a handful of people. They met around the kitchen table. So little group got the name "La Iglesia la Cocina," "The Church in the Kitchen."

But the very small kitchen soon could no longer accommodate the growing numbers. Pastor Segovia took us into his confidence, and we now realized that God wanted to take advantage of our opportunity at Austin in bringing the Gospel to our Spanish-speaking friends. We finally found an old dilapidated store, rented and made a few wooden benches, and improvised an altar. Prof. G. Vieh-

of our Concordia College gave us a reed organ, and services were conducted in this makeshift chapel until after Pastor Segovia had returned to Mexico as the second emissary of the Missouri Synod.

In the course of time the store was sold. To continue our services at all, we had to conduct our services in the modest home of a member of the mission. The family sewing machine functioned as altar.

Finally, in the summer of 1947, the time for real estate was successful. The first step was to put up a building. Since the best way to build a well-indoctrinated church is through the parish school, it was decided to provide accommodations for a school also. The building, 60x30 feet, contains a schoolroom and an auditorium, with a small office for the pastor-teacher. It was dedicated on June 6, 1947, by Pastor Segovia, at the invitation of his old friends from the "Church in the Kitchen," who preached the sermon, while the pastor of the mission, the Rev. T. Schubkegel, spoke the dedicatory prayer.

It was difficult for the members to realize that at last San Juan Mission had a house of worship. They were overjoyed. One of the members said: "Now we are going to work again as hard as we did before. Now we have something to look for."

It is a far cry from 1937 to 1948, and many times we felt that all our efforts for this Spanish mission on a sound footing were in vain. The one fact that always bore us up, after every failure, was

that God had shown us in Pastor Segovia's kitchen that He wanted His Gospel to be preached also to the Spanish-speaking people of Austin. At one time, when our spirits were very low, the Lutheran Women's Missionary League of Texas sent us a check for \$2,000 for this very mission. We saw the hand of God in this and went to work with renewed vigor.

American Lutheran Church Resolutions on Inter-Synodical Fellowship

At the convention of the American Lutheran Church in Fremont, Ohio, the following set of resolutions was adopted Oct. 13:

"WHEREAS, We are committed to the ultimate unity of all Lutherans in America as God's will for us; and

"WHEREAS, We are hopeful that much progress can be made in the immediate future toward realization of this ideal, in



San Juan Chapel, Austin, Tex.

view of the fact that several bodies, namely, the United Lutheran Church in America, the Evangelical Lutheran Church, the Augustana Lutheran Church, the United Evangelical Lutheran Church, have recently adopted resolutions looking toward closer affiliation with other Lutheran synods; and The Lutheran Church—Missouri Synod, at its 1947 Convention voted the reappointment of a Committee on Doctrinal Unity to continue negotiations with our Committee on Fellowship; and

"WHEREAS, We are desirous to make our full contribution to the attainment of Lutheran unity; therefore be it

"Resolved, 1. That we reaffirm our position on 'Selective Fellowship' (cf. Minutes, 1946, Appleton, Wis.), expressing our gratitude and joy over the measure of fellowship that has already been attained with respect to both the United Lutheran Church in America and The Lutheran Church—Missouri Synod;

"2. That we pledge our vigorous cooperation in the expanding program of activity of the National Lutheran Council, looking to the day when all Lutheran Church bodies will hold membership in the National Lutheran Council;

"3. That we continue a Committee on Fellowship to be appointed by the President of the Church to negotiate with a Committee on Doctrinal Unity of The Lutheran Church—Missouri Synod, toward the establishment of pulpit and altar fel-

lowship or of fellowship commensurate with the existing degree of unity;

"4. That this Committee together with the Executive Committee of the Church be instructed to explore the possibilities of merger with interested bodies within the American Lutheran Conference, and report its progress at the next meeting of the Church;

"5. That we empower this Committee together with the Executive Committee of the Church to receive 'Resolutions' which may emanate from the United Lutheran Church in America now in Convention assembled at Philadelphia, and to discuss with any and all Lutheran church bodies possible approaches and methods to attain fuller unity and closer affiliation."

Installation of Dr. Sauer

On Sunday, Oct. 10, 1948, Dr. Alfred von Rohr Sauer was installed at Immanuel Lutheran Church, St. Louis, Mo., as professor of theology at Concordia Theological Seminary in St. Louis. Prof. Martin Franzmann delivered the sermon on the basis of Matt. 5:3: "Blessed are the poor in spirit: for theirs is the Kingdom of Heaven." The Rev. E. L. Roschke, President of the Western District, performed the rite of installation, while Dr. L. J. Sieck, President of Concordia Seminary, the Rev. J. Opplinger, and Prof. O. E. Sohn served as liturgists, and Mr. Walter Schroeter as organist. The Seminary Chorus, under the direction of Dr. W. B. Heyne, sang several selections.



A. v. Rohr Sauer

Dr. Sauer, the son of the Rev. Alfred Sauer and his wife Elfrieda, nee von Rohr, was born at Winona, Minn., on Dec. 6, 1908. After completing his studies at St. Martin's Lutheran School and at Winona High School, Dr. Sauer enrolled at Northwestern College, Watertown, Wis., from which he was graduated in 1929 with the degree of Bachelor of Arts. He then entered Lutheran Seminary, Thiensville, Wis., and completed his theological studies there in 1932. Upon his graduation from Lutheran Seminary, Dr. Sauer did graduate work at Chicago University's Oriental Institute for one year. From 1933 to 1935 he continued his graduate studies at the Universities of Erlangen and Bonn, Germany. After his return to America Dr. Sauer served as Research Assistant and Instructor in Arabic and Syriac at the University of Chicago from 1936 to 1939. In the year 1939 the University of Bonn conferred upon him the degree of Doctor of Philosophy. The same year Dr. Sauer entered the ministry, serving St. John's Lutheran Church, Burlington, Wis., from 1939 to 1943, and St. Martin's Lutheran Church, Winona, Minn., as assistant to his father, from 1943 to 1948.

On June 16, 1938, Dr. Sauer entered into holy wedlock with Eleanor Frances Sawyer. The Lord has blessed them with five children: Mary Eleanor, John Alfred, Susan Elizabeth, James Abbott, and Peter William.

A Protestant Lesson

(From *Tiempo*, Aug. 27, 1948)

Friday, Aug. 13, at 9 P.M., the people of the town of Rio Verde were alarmed by the persistent ringing of the bells of the Catholic church in that place. After having gathered in their church, the faithful were told by the priest that in that same moment the Protestants of the town were gathered together in their own Protestant church and that "in defense of the (Catholic) religion" they should be dispersed. A group of from twenty-five to thirty women and men, headed by Gregoria and Angel Ortiz, approached the Protestant church about 10 o'clock and then entered the church and began to let loose threats and insults in a very abusive way.

The Catholics demanded that the Protestants turn over to them the speaker for the occasion, an ex-Catholic priest converted to Protestantism, by the name of José L. Sánchez M., so that they could lynch him. The Protestants, of course, defended their pastor and calmly withstood the shower of stones and curses. Injured were Mrs. Juana Rodriguez, a young girl named Asunción Rodriguez, and W. C. Halliday, a foreigner. The Protestant church building suffered considerable damage.

While the Catholics were busy stoning the Protestants, someone said that one of the attackers had fallen into a well and was almost drowning. Since a rope was needed to save him, one of the Protestants, not heeding the stones being thrown by the Catholics, ran into the interior of the building, got a long rope, which he offered to the aggressors to save the drowning man.

At 11 o'clock the police arrived to restore order, but no arrests were made.

On Saturday, the 14th, the Catholics appeared before the authorities of Rio Verde to denounce the Protestants as "corrupters of children," because they were preaching the Gospel.

The Ortiz brothers, who headed the attacking Catholic group, are Sinarquist leaders of that district and are directed by, and take orders from, the local priest.

Translated from the Spanish
by the REV. ANDREW A. MELENDEZ

Bishop Meiser in America

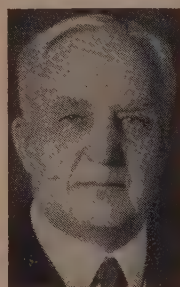
Bishop and Mrs. Hans Meiser arrived by plane from Munich at La Guardia Field Sunday noon, Oct. 3. Bishop Meiser, who is president of the United Evangelical Lutheran Church in Germany and Bishop of the Lutheran Church in Bavaria, will be in this country until Nov. 19, when he will return to Germany.

The visit to America by Bishop and Mrs. Meiser is under the joint sponsorship of the Missouri Synod and of the American Committee of the Lutheran World Federation. Bishop Meiser addressed the conventions of the United Lutheran Church in Philadelphia and of the American Lutheran Church meeting in Fremont, Ohio, during his first week in this country. He will visit Concordia Seminary of St. Louis and also Concordia Seminary in Springfield, Ill. In addition he will address pastoral conferences and smaller group meetings of the Missouri Synod in Steeleville, Ill., and Chicago, Milwaukee, Fort Wayne, Detroit, and New York City. D. P. R.

In Memoriam

Mr. Paul Schulze

Mr. Paul Schulze, the son of Gustav Schulze and Henriette, nee Roeper, was born in Osterode, Germany, on June 13, 1864. He received his education in Osterode.



In 1883 he came to South Dakota, where he first worked on a farm and then in a general merchandise store at Stone City. Later he found work in Minneapolis, Minn., and in 1891 he moved to Chicago. In 1893 he organized the Schulze Baking Company with his brother William and served as its president for 28 years. After selling the Schulze Baking Company in 1921, Mr. Schulze organized the Paul Schulze Biscuit Company with his son Paul, Jr., in 1924. The company is now known as the Schulze and Burch Biscuit Company. Mr. Schulze served as chairman of its Board of Directors up to the time of his death.

Mr. Schulze was a member of First St. Paul's Lutheran Church in Chicago and of the Lutheran Laymen's League since its founding in 1917. He served on the Board of Control of Concordia Teachers College, River Forest, Ill., for forty-two years. Mr. Schulze gave generously of his time and means to Concordia Teachers College. He served as a member of the Building Committee when the River Forest Concordia was erected and contributed generously to the fund for the erection of the Music Building. Mr. Schulze also gave a number of valuable paintings to Concordia Teachers College.

Mr. Schulze was a member of the Chicago (Field) Museum of Natural History, president of the Municipal Art League of Chicago, and a governing member of the Art Institute; treasurer of the Chicago Galleries; advisory member of the Illinois Manufacturers' Association; member of the Chicago Historical Society; and a life member of the Concordia Historical Institute of St. Louis. He was also a member and chairman of the Art Committee of the Union League Club.

In 1940 Mr. Schulze received the honorary degree of Doctor of Fine Arts from the Boguslawski College of Music in Chicago. In 1945 Concordia Seminary, St. Louis, Mo., conferred upon him the honorary degree of Doctor of Laws in recognition of his synodical service.

Mr. Schulze was called to his eternal rest on Aug. 14, 1948, at the age of 84 years. He is survived by his wife, Ida, nee Johl, whom he married on May 24, 1892, in Faribault, Minn.; two sons, Paul and Victor Hugo, and one daughter, Helen Louise (Mrs. Edgar F. Burch, Jr.). A son, Walter H., was killed in World War I.

Funeral services were conducted in Grace Lutheran Church on the campus of Concordia Teachers College in accordance with the express wish of the deceased. The Rev. L. W. Grother of St. Paul's, Chicago, and Dr. O. A. Geiseman of Grace, River Forest, officiated at the service. Mr. Schulze's body was laid to rest in Memorial Park Cemetery, Evanston, Ill.

Lutheran Editors Meet

The National Lutheran Editors' Association met in its 36th annual convention at Rock Island, Ill., Sept. 22-23, 1948. At the same time the managers of the various Lutheran publication houses also met in their annual convention. Among the papers presented at the Editors' convention the following were of special significance. Dr. A. D. Mattson spoke on "Problem of the Rural Churches" and pointed to the great missionary opportunities of the Church in rural areas, called attention to the fact that of 57-million Americans in our rural areas, including villages under 2,500, 40 million people are unchurched; and that the Roman Catholic Church has embarked upon a long-range program to win America. Dr. O. G. Malmgren's paper "Lutheran Unity—Probable Action" sulted in the passage of a resolution on part of the editors calling upon the Lutheran church bodies to work toward establishment of an all-Lutheran federation, recommending the holding of fraternal conferences to further, by fraternal and open discussion, the union of all Lutheran churches in America. The object of these conferences would be to endeavor to determine, in the light of the Word of God, whether the things that now separate the Lutheran synods are actually divisions of church fellowship and what steps necessary to bring about a complete understanding. Dr. Th. Graebner presented a paper on "Impressions of Amsterdam."

At the annual dinner, held jointly with the managers' section, Dr. Conrad Bergdoff spoke on "Some Implications of a Lutheran Book" (Aulén's *Church, Law, and Society*).

The next meeting of the national editors will be held in Hancock, Mich., Sept. 14-15, 1949. W. G. P.

From a Pocket Notebook

Writing from the Tanglewood School, Stockbridge, Mass., a contributor to *New Yorker* says that one of the most enjoyable events this season was the singing, in the opera theater, of Bach's *Pastor According to St. John*. "The auditors were supplied with music and invited to join in on the chorales, the words of which had been put into English and which sounded like hymns in New England church . . . Whether Paris, Haarlem, Stockholm . . . Bach is the outstanding feature in musical activity. And St. Louis is feverishly preparing for another Bach Festival in 1949. . . . One reason why aviators are love with their occupation is the glimpse they sometimes get of heaven. On a flight between Amsterdam and Paris six weeks ago we had a complete ring of distant blue sky, capped by a layer of translucent mist a hundred miles in extent and low us extending to the horizon of blue sky belt an unbroken view of a thousand sand thunderheads. . . . At Frankfurt convention of twelve noted New Testament scholars from all Protestant churches made a restudy in 1947 of the Scripture doctrine of the Lord's Supper and agreed that *the Lord's Supper was right*. . . . On the back of an envelope I find that we helped delineate a parcel from St. Matthew's School, St. Plain, Alberta, at the Sperringshof manor, near Stuttgart. . . . 'In terms of everyday realities, the Cross and the O

omb'bring perennial comfort in present in, and point beyond tragedy and death triumph and eternity." (Lutheran Delate Devanenden of India pleading for family worship at Amsterdam.) . . . Thousands of Lutheran catechisms for the Barian State Church were printed by Misuri Synod. . . . As an example of Roman gall," Pastor Arthur M. Weber of New York City sends us a booklet of raffle tickets on a 1949 Pontiac, sent to m by the priest of the local Catholic church, destroyed by fire. . . . New version of "Happy Birthday," submitted by Rev. H. E. Elfman of Los Angeles: "Happy rthday to you, May the coming year o, Bring joy and rich blessings, Happy rthday to you." . . . In Southern California our District had a gain of almost double the rate of population increase. . . . Education Bible schools went up from 17, ith 1,062 pupils, in 1946, to 32, with 2,475 pupils, in 1947 in Southern California. . . . ut where the West begins, in Omaha, we re experiencing a truly Pentecostal attendance of our parish schools. Among ie 1948 graduates were Schreiners, Krolls, nd Wiekhorts, but nearly one half of the children bore such names as Andersen, elmont, Hudson, Allen, Davis, Howe, loan, Steele, Hawk, Howard, Morrison, lorton, Thompson, McDaniel, O'Donnell, nd Jones. Our guess is that much of this olyglot complexion is due to the "Call of ie Cross" movement of ten and twelve ears ago. . . . Also, where ministers contribute sermonets and other religious articles to the local paper, as the Rev. W. 7. Soeldner of Boonville, Mo., is doing, we re going to see our Church become a ome for every tribe and tongue. . . . Attending the Lutheran Editors' Conference Rock Island we called on Mr. Henry Horst, then a patient at the Lutheran ospital. He sends his greetings to oldme friends. . . . Mr. Horst has been identified with every large project of the Missouri Synod during the past thirty ears. He did not permit big business to absorb his interests. Traveling with him in the Pennsylvania Road one day in the early twenties, I pointed to Route 40, longside the right-of-way, and said, "There is a good stretch of paving; I was ver it last summer." "Yes," he said, "I built it." Then the conversation reorted to the new Concordia Seminary. G.

Strength for Life Eternal

Who despair of life today,
Who have grown tired and weak,
Who feel life ebbing fast away,
And strength to live from God now seek,

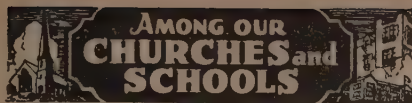
There is still hope for life for you,
A life that Scripture truly saith
Will never fade, but carry through
All sickness, age, and even death.

Here at Christ's Table that He spread
Is food for life your God would give:
Christ's blood with wine, and with the bread

His body given that you may live.

Oh, let no fear your heart e'er rend,
For here is help in midst of strife
To strengthen and preserve you, friend,
In faith unto eternal life.

San Antonio, Tex. NORMAN V. ABBOTT



A Church Plant in the Desert

Las Vegas, out in the desert mid-west between Los Angeles, Calif., and Salt Lake City, Utah, first saw a resident Lutheran pastor in January, 1936. He stayed for a year. Then came its present pastor from Oakland, Calif. For years Las Vegas was a typical small mission station, with its closest District



First Lutheran Church of the Good Shepherd, Las Vegas, Nev.

neighbor 300 miles away in Bakersfield, Calif. The church grew slowly but steadily until World War II broke out, and the population of Clark County, in which Las Vegas is located, zoomed from 17,000 to 47,000 in the span of nine months. With the population the congregation grew.

Originally called "The First Lutheran Church," the name was next changed to "Good Shepherd Lutheran Church" and finally to "First Lutheran Church of the Good Shepherd." It had organized and joined the California and Nevada District in 1940.

The congregation's rented meeting hall began to prove inadequate with the influx of workers to the huge Basic Magnesium, Inc., plant and of Army personnel at the Las Vegas Army Air Field. In 1944 property was bought in the center of the city, and in 1945 there was constructed a chapel seating 150. Ground, building, and furnishings in-

volved an expenditure of \$13,000, of which \$5,000 represented a loan from the District Church Extension Fund. By 1947 the congregation had repaid half the loan and was gathering pledges for the parish hall fund. Sufficient money came to hand for starting the project. The men of the congregation spent many spare hours working on the parish hall, which is attached to the church and may be used to double the seating capacity of the church on occasions when there is a large attendance. The expenses in connection with the parish hall amounted to \$6,000, rep-

resenting a saving of more than \$4,000, since the contract price for the structure would have been about \$10,500.

The entire plant is built of concrete and pumice building blocks. Both units have open-beamed ceilings. The architecture, a modified Southwest mission style, was designed by Mr. Aloysius MacDonald, a local architect.

E. A. WESSEL

Organized 1947, Dedicated 1948

Our Savior Lutheran Church, Armada, Mich., was organized on May 5, 1947. Divine services were first held in the Congregational Church, and Sunday school was conducted in the basement of the Public Library. The present communicant membership of Our Savior Lutheran Church is seventy. Fourteen communicants have been received into membership since the organization of the congregation.

Our Savior Lutheran Church erected its house of worship at a cost of \$32,000. The church is located on a plot of 8.65 acres, which affords ample space for expansion.

The pastor of Our Savior Lutheran Church, the Rev. Dwain Gade, was ordained and installed on July 27, 1947.

Minnesota District Convention

The forty-fifth convention of the Minnesota District met at Concordia Col-



Our Saviour's, Armada, Mich.

lege, St. Paul, Minn., Aug. 16—20. The convention was attended by 576 pastors, teachers, and lay delegates. In the opening service, which was also a pastors' Communion service, held at St. Stephanus Church, Vice-President F. Hertwig, representing Synod, delivered the sermon.

Pres. R. G. Heyne in his address and report suggested the convention motto: "God's Word, Our Light." He urged that genuine thanks be offered up to God for past blessings enjoyed by our District and urged steadfastness and faithfulness in the present hour. For the future he urged that we keep one ear attuned to the desire of God and the other to the pleading cry of the world, that we may do our work ere the night cometh.

The Rev. P. Barth reported on KFUC; the Rev. Otto Brauer, Counselor in Missions and Stewardship, on the mission work being carried on in the District. The Minnesota District is now the largest District in Synod. Thirteen new missions have been started and an equal number have become self-supporting.

The Rev. L. T. Wohlfeil and the Rev. A. W. Brustat read the convention essays. Valparaiso's representative, Prof. Karl H. Henrichs, urged that we think of education in terms of kindergarten to university. Pastor W. Petzke reported on the meeting of the Synodical Conference. Vice-President Hertwig brought greetings from Pres. J. W. Behnken and addressed the convention on the work carried on by Synod. The Rev. C. C. Bremer reported on mission work among the deaf.

A plea for more chaplains was made by Chaplain Arthur Carl Piepkorn, of the Chaplain School, Carlisle Barracks, Pa., who reminded us that we have both a religious and patriotic responsibility in this matter. The Rev. O. Volz reported on the institutional chaplaincy, showing the dire need for specially trained, full-time chaplains in all of our mental hospitals. The convention voted to support the program of Gov. Luther Youngdahl in raising the standards of work in all phases among these "forgotten people."

The Rev. E. T. Heyne and the Rev. E. Sommer urged the cause of Support and Pensions.

District Treasurer Paul Albrecht pictured the financial status of the District. As subscription manager, he revealed that 20,000 LUTHERAN WITNESS subscriptions were received under the new District plan. It was decided to continue the subsidy payment by the District until March, 1950.

In response to the Rev. H. Gamber's report on the proposed Lutheran Memorial Center the convention voted to continue gathering funds for this project, but to defer building until after the next convention, if possible, however not later than 1949. The Rev. E. Schuett introduced the discussion on the Uni-

versity of Minnesota Student Center. The convention voted to proceed with the building of a parsonage for the university student pastor this fall and authorized the congregation at the University to be organized as a student congregation. At present there are \$45,000 in the University Chapel fund. Pres. W. A. Poehler of Concordia College, St. Paul, addressed the convention in behalf of that institution. The Revs. E. Schwermann and H. Boettcher reported on parish education. It was resolved to participate in Synod's plan for more extensive Bible study. The convention voted to undertake a three-year school expansion program.

To relieve the District President, the plan of electing three regional Vice-Presidents was adopted, and congregations were urged to make full use of the office of Visitor.

The convention voted to assign the matter of dividing the District to a committee which is to study the problems involved and report its findings before the next convention.

The Board of Directors was authorized to undertake a District-wide collection for the University Chapel and Student Center and the parsonage.

It was voted to inaugurate business courses at Concordia College, St. Paul.

Election results: District President, Rev. H. Gamber; First Vice-President, Rev. E. T. Heyne; Second Vice-President, Rev. W. Rolf; Third Vice-President, Rev. E. Schuett; Secretary, Rev. A. Wenger; Treasurer, Mr. Paul Albrecht.

Speakers at the convention services were: the Rev. W. Buege, pastoral service; the Rev. E. T. Heyne, Christian education; the Rev. F. J. Seltz, memorial service.

The convention closed with the installation of the newly elected officers and board members.

WILMER A. SCHULTZ

Christ's Healing Sacrament

Oh, how holy is this Food!
Christ, Thyself, the highest Good,
Body, Blood, a Sacrament;
Greatest Gift from heaven sent.

Salutary Remedy,
Sins releasing full and free;
Feed us, help us evil fight,
Lead us to Thyself, the Light.

O quam sanctus panis iste!
Tu solus es, Jesu Christe,
Caro, cibus,* sacramentum,
Quo non maius est inventum.

Salutare medicamen,
Peccatorum relevamen,
Pasce nos, a malis leva,
Duc nos, ubi est lux Tua.

From "Carmen de Coena Sacra"
John Hus (Daniel II, 370)

Translated by Norman V. Abbott

* In the translation "blood" is substituted for "food" to bring in both heavenly elements.

Letters from Readers

SPECIAL MENTION

DEAR SIR:

I am a regular subscriber to the WITNESS and appreciate reading it from beginning to end; every page is filled with excellent reading. I appreciate the poem and I must make special mention of "Father's House," by Esther H. Schumacher so beautifully expressed.

Pittsboro, Pa. MRS. SUSAN KUHN

NOT "ACTIVE" ENOUGH?

DEAR EDITOR:

I enjoyed "Back to the Old Ways" the WITNESS. My wife and I have three children, ages 18, 15, 14. We figured out not long ago that if each of us attended the meetings connected with church organizations to which we could (and, we are reminded very often), should belong we five might see each other between 7 hours of 7 and 11 in the evening four times a month. I mean there would be only four evenings in a month free for all of us to be together. We go to church with absolute regularity—all services. We belong to and attend the meetings of one organization each. Yet we are given to understand often that we are not as "active" we should be. Has it come to this, that one's spiritual status is indicated by the number of softball games, dinners, etc. one assists with, attends, etc.?

A good Baptist friend of mine recently told me that she respects the Lutheran Church (our Synod) especially for the fact that its members give to church support and do not depend on the camouflage of holdup of dinners, plays, and so forth, to meet the expenses. I thought with apprehension of our tendencies in that direction.

I said "camouflaged holdup." To businessmen these affairs are just that. They are "invited" to come to every meal and every money-making affair of the various churches. They know their going will have no value; but their staying away will likely be remembered. And so they buy tickets, listen, etc., when they are revolted to the core at such methods. "Back to the old ways" would suit them to the core.

Centralia, Ill.

J. G. ESTERHASE

ASKING THE PASSER BY

DEAR EDITOR:

There is a church in Milwaukee bearing a plaque placed there on the occasion of the 100th anniversary of the erection of the church building.

It reads:

Here Have I Stood These Hundred Years
Asking The Busy Passer By,
Whether He Carries Even as I
Christ In His Heart.

Can you think of anything more appropriate?

Milwaukee

A. L. HATTSTAEDT

ONLY ONE THING WRONG

Since when is it so newsworthy that a congregation has blanket subscription to the best church periodical coming to market? Shucks! We've had that for years. There's only one thing absolutely wrong with THE WITNESS; it almost invariably comes to this parsonage on Saturday noon.

Gardnerville, Nev.

P. H. FELTEN

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

CANDIDATES

Ordained and Commissioned:

per, Edwin E., as missionary in the Spring Branch, Tex., area by W. W. Stratman, Aug. 30.
tebuhr, Albert F., in Emmaus Church, Milwaukee, Wis., as missionary in the Atlantic District by Victor M. Selle, 17. Sun. p. Tr., Sept. 19.

Ordained and Installed:

riack, Vernon, in Trinity Congregation, Auburn, Ala., by H. E. Wallner, 19. Sun. p. Tr., Oct. 3.
engel, George A., in Christ Congregation, Mason City, Ill., by M. H. A. Guemmer, 12. Sun. p. Tr., Aug. 15.

Commissioned: PASTORS

liepsiek, J., in St. Paul's Church, Iowa City, Iowa, as institutional missionary in Iowa City, Iowa, by Pres. C. Hesse, 20. Sun. p. Tr., Oct. 10.

Installed:

feldt, Arnold A., in Immanuel Congregation, Elk River, Minn., by C. A. Affeldt, 19. Sun. p. Tr., Oct. 3.
rtiel, Edward N., in Trinity Congregation, Bellingham, Wash., by A. Eichmann, 16. Sun. p. Tr., Sept. 12.
rtiam, A. H., in Trinity Congregation, Ottumwa, Iowa, by L. Braeunig, 19. Sun. p. Tr., Oct. 3.
hlmann, John H., in Trinity Congregation near Willow Springs and in Grace Congregation, Willow Springs, Ill., by H. Kramer, 20. Sun. p. Tr., Oct. 10.
ettner, Ernest, in Redeemer Congregation, Dayton, Wash., by Elmer E. Streufert, 18. Sun. p. Tr., Sept. 26.
ioenthal, R. C., in Immanuel Congregation, Sweet Springs, Mo., by H. C. Harting, 19. Sun. p. Tr., Oct. 3.
heile, Theo. H., in Emmanuel Congregation, Lake View, Iowa, by V. Paul Heine, 19. Sun. p. Tr., Oct. 3.
innemann, Walter, in St. Paul's Congregation, Stratford, S. Dak., by David J. O. Loesch, 19. Sun. p. Tr., Oct. 3.
insen, Paul G., in St. John's Congregation, Denver, Colo., by A. H. Schmid, 18. Sun. p. Tr., Sept. 26.
lpert, Willard C., in Trinity Congregation, Fisher, and in St. Paul's Congregation, Euclid, Minn., by Millard T. Wolfram, 19. Sun. p. Tr., Oct. 3.
zischke, Dean B., in St. John's Congregation, Wellsburg, Iowa, by K. Richard Schliepsiek, 19. Sun. p. Tr., Oct. 3.
eps, Arthur, in Trinity Congregation, Utica, N. Y., by Karl Schlede, 19. Sun. p. Tr., Oct. 3.
ohtz, A. L., in Immanuel Congregation near Daykin, Nebr., by Emil G. Winckler, 19. Sun. p. Tr., Oct. 3.
oppelmann, H. H., in Salem Church, Jacksonville, Ill., as Assistant Executive Secretary for Foreign Missions by R. G. Lange, 19. Sun. p. Tr., Oct. 3.
shhardt, Marvin, in Grace Congregation, Freeport, Tex., by W. W. Stratman, 17. Sun. p. Tr., Sept. 19.
as, A. J., in Immanuel Congregation, Hood River, Oreg., by D. C. Schroeder, 19. Sun. p. Tr., Oct. 3.
eyer, Paul G., in St. Matthew's Congregation, Pittsburgh, Pa., by H. K. Dietrich, 18. Sun. p. Tr., Sept. 26.
ichels, W. H., in Salem Congregation, Chandler, Ill., by Herman H. Koppelman, 18. Sun. p. Tr., Sept. 26.
tueller, Ernst H. R., in St. Peter's Congregation near Waterville, Minn., by Walter R. Mueller, 19. Sun. p. Tr., Oct. 3.
foienhauer, Fred J., in St. Mark's Congregation, New Germany, Minn., by Robt. G. Heyne, 19. Sun. p. Tr., Oct. 3.
amelow, H. F., in Trinity Congregation, La Junta, Colo., by H. C. Besel, 19. Sun. p. Tr., Oct. 3.
einitz, H., in Trinity Congregation, Eston, and in Redeemer Congregation, Tyner, Sask., Can., by Ph. Ulmer, 18. Sun. p. Tr., Sept. 26.
einker, E., in Zion Congregation near Juniata, Nebr., by W. G. Ditzen, 18. Sun. p. Tr., Sept. 26.

Riese, E. H., in St. Paul's Congregation, Bishop, Tex., by E. A. Wolf, 19. Sun. p. Tr., Oct. 3.
Rosow, Herman E., in Willow Run Congregation, Willow Run, Mich., by Paul G. Waschilewsky, 20. Sun. p. Tr., Oct. 10.
Schmid, Walter H., in First Lutheran Congregation, Crowley, La., and in St. John's Congregation, Iota, La., by Frederick Weisenborn, 19. Sun. p. Tr., Oct. 3.
Schwab, A. G., in St. Peter's Congregation, Rosholt, S. Dak., by M. F. Buenger, 19. Sun. p. Tr., Oct. 3.
Strickert, W. F., in St. Paul's Congregation, Sedalia, Mo., by Henry J. Gerike, 19. Sun. p. Tr., Oct. 3.
Ziehlsdorff, Alfred F., in Immanuel Congregation, Madison, Wis., by R. C. Horlamus, 19. Sun. p. Tr., Oct. 3.

Installed:

Bathje, Arnold, in Grace Congregation, Chicago, Ill., by G. Elbert, 18. Sun. p. Tr., Sept. 26.
Beckmann, Theo. J., in Christ Congregation, Cleveland, Ohio, by E. Malkow, 11. Sun. p. Tr., Aug. 8.
Bierwagen, Cand. Bernhard, in Peace Congregation, Detroit, Mich., by Enno G. Claus, 17. Sun. p. Tr., Sept. 19.
Breihan, Cand. Robert, in Concordia Congregation, Kirkwood, Mo., by Kenneth R. Hoffmann, 17. Sun. p. Tr., Sept. 19.
Brenner, Otto L., in Markus Congregation, St. Louis, Mo., by Neal J. Ostruske, 15. Sun. p. Tr., Sept. 5.
Brommer, Gerald, in St. Paul's Congregation, North Hollywood, Calif., by Alvin E. Wagner, 16. Sun. p. Tr., Sept. 12.
Dobberfuhl, Rudolph W., in St. Philip's Congregation, Chicago, Ill., by Victor C. Rickman, 16. Sun. p. Tr., Sept. 12.
Dosien, Robert P., in Immanuel Congregation, Houston, Tex., by Elmo E. Miertschin, 14. Sun. p. Tr., Aug. 29.
Droegemueller, Victor A., in Immanuel Congregation, Bay City, Mich., by Theo. Stiegemeyer, 16. Sun. p. Tr., Sept. 12.
Eickmann, Albert E., in St. Paul's Congregation, Wichita Falls, Tex., by H. R. Frerking, 16. Sun. p. Tr., Sept. 12.
Engel, James, in St. John's Congregation, Racine, Wis., by J. F. Boerger, Sr., 19. Sun. p. Tr., Oct. 3.
Forbes, O. W., in First St. John's Congregation, Bridgeton, N. J., by Herbert A. Dick, 16. Sun. p. Tr., Sept. 12.
Franzen, Cand. Lavern, in St. Paul's Congregation, Omaha, Nebr., by E. M. Kirchenmann, 16. Sun. p. Tr., Sept. 12.
Gade, Herbert, in Grace Congregation, Chicago, Ill., by G. Elbert, 18. Sun. p. Tr., Sept. 26.
Gassner, Theodore, in St. John's Congregation, Denver, Colo., by Paul G. Hansen, 15. Sun. p. Tr., Sept. 5.
Gehm, H. C., in the congregation at Petaluma, Calif., by Lymon E. Jones, 16. Sun. p. Tr., Sept. 12.
Glawe, Elmer, in St. Paul's Congregation, Wittenberg, Wis., by W. E. Motzkus, 17. Sun. p. Tr., Sept. 19.
Gotsch, Cand. Herbert, in First St. Paul's Congregation, Pasadena, Calif., by Geo. E. Theiss, 17. Sun. p. Tr., Sept. 19.
Grams, Armin, in St. Matthew's Congregation, Chicago, Ill., by E. F. Lorenz, 17. Sun. p. Tr., Sept. 19.
Groth, Elmer A., in First Lutheran Congregation, Chattanooga, Tenn., by Richard C. Jahn, 18. Sun. p. Tr., Sept. 26.
Gummelt, Cand. Elwyn F., in Trinity Congregation, Houston, Tex., by Pres. Oliver R. Harms, 13. Sun. p. Tr., Aug. 22.
Halter, Carl, as Professor in Concordia College, River Forest, Ill., by P. L. Kluender, Sept. 14.
Hansen, Cand. Richard H., in St. Matthew's Congregation, Los Angeles, Calif., by Erwin H. Norden, 15. Sun. p. Tr., Sept. 5.
Huedepohl, Elmer, in St. John's Congregation, Tinley Park, Ill., by Henry F. Meyer, 16. Sun. p. Tr., Sept. 12.
Ibeling, Frederick W., in St. Peter's Congregation, Minneapolis, Minn., by Harold F. Schweigert, 16. Sun. p. Tr., Sept. 12.
Kinas, Cand. Harold, in First Lutheran Congregation, Culver City, Calif., by H. B. Tietjen, 16. Sun. p. Tr., Sept. 12.
Kotler, C., in St. Paul's Congregation, Cleveland, Ohio, by Theo. Dorn, 16. Sun. p. Tr., Sept. 12.
Kosche, Norman F., in Immanuel Congregation near Saginaw, Mich., by Henry C. Miller, 10. Sun. p. Tr., Aug. 1.
Krafft, Cand. Arthur, in Zoar Congregation, Milwaukee, Wis., by Edwin A. Hoffmann, 19. Sun. p. Tr., Oct. 3.
Laubenstein, Herbert C., in First Lutheran Congregation, Fort Smith, Ark., by A. H. Schlee, 13. Sun. p. Tr., Aug. 22.
Liepitz, Howard, in Emmanuel Congregation, Milwaukee, Wis., by Victor M. Selle, 16. Sun. p. Tr., Sept. 12.

TEACHERS

Lucht, Cand. Wayne, in Zion Congregation, Dallas, Tex., by L. Poellot, 14. Sun. p. Tr., Aug. 29.
Luebke, E. A., in St. Paul's Congregation, West Point, Nebr., by St. A. Bohlmann, 18. Sun. p. Tr., Sept. 26.
Mathwich, R. J., in Zion Congregation, Corvallis, Oreg., by H. J. Gieseke, 16. Sun. p. Tr., Sept. 12.
Meichsner, Hubert E., as Director of Christian Education and Music in St. Paul's Congregation, Blue Earth, Minn., by R. C. Beisel, 16. Sun. p. Tr., Sept. 12.
Mohr, Walter, in Zion Congregation, Snohomish, Wash., by P. H. Schaus, 15. Sun. p. Tr., Sept. 5.
Niles, Norman C., in Messiah Congregation, Chicago, Ill., by Franklin C. Giese, 18. Sun. p. Tr., Sept. 26.
Obermueller, R. W., in Trinity Congregation, Brownsville, Tex., by C. A. Gaertner, 13. Sun. p. Tr., Aug. 22.
Obst, Paul, in First Lutheran Congregation, Fort Smith, Ark., by A. H. Schlee, 13. Sun. p. Tr., Aug. 22.
Peters, K. W., in Zion Congregation, Fort Wayne, Ind., by Paul L. Dannenfeldt, 17. Sun. p. Tr., Sept. 19.
Pohlmann, Philip L., in Bethany Congregation, Long Beach, Calif., by Pres. N. C. Mueller, 17. Sun. p. Tr., Sept. 19.
Riemer, Cand. Norman, in St. John's Congregation, Racine, Wis., by J. F. Boerger, Sr., 19. Sun. p. Tr., Oct. 3.
Roth, J. M., in St. John's Congregation, Tigerton, Wis., by C. C. Streck, 17. p. Tr., Sept. 19.
Schmiel, Gerhard A., in St. John's Congregation, Watertown, Wis., by E. F. Quandt, 14. Sun. p. Tr., Aug. 29.
Schwark, August C., in Calvary Congregation, Indianapolis, Ind., by W. L. Barth, 16. Sun. p. Tr., Sept. 12.
Schwich, Luther, in Immanuel Congregation, Englewood, Colo., by A. H. Schmid, 15. Sun. p. Tr., Sept. 5.
Stahlecker, R. T., in Trinity Congregation, Berrien Springs, Mich., by Martin A. Wuggazer, 19. Sun. p. Tr., Oct. 3.
Tetting, Wm. H., in St. James Congregation, Chicago, Ill., by A. C. Dahms, 17. Sun. p. Tr., Sept. 19.
Valleskey, Cand. Roman, in Peace Congregation, Antigo, Wis., by Arthur F. Fergin, 17. Sun. p. Tr., Sept. 12.
Wacker, Theodore A., in St. John's Congregation, Portage, Wis., by Gerhard Huebner, Sept. 9.
Wentzel, H. C., in Immanuel Congregation, Courtland, Minn., by E. J. A. Marxhausen, 19. Sun. p. Tr., Oct. 3.
Witzke, Erwin J., in Trinity Congregation, Monroe, Mich., by Herbert B. Fehner, 13. Sun. p. Tr., Aug. 22.
Witzke, Raymond, in St. Paul's Congregation, Hammond, Ind., by W. F. Lichtsinn, 18. Sun. p. Tr., Sept. 26.

Cornerstone Laying

Bloomfield, Nebr. First Trinity Congregation (R. A. Essig) for a new school, 17. Sun. p. Tr., Sept. 19.
De Soto, Mo. Redeemer Congregation (W. Dierking) for a new school, 16. Sun. p. Tr., Sept. 12.
Elbow Lake, Minn. Christ Congregation (Walter A. Lorenz) for a new church, 16. Sun. p. Tr., Sept. 12.
Thermopolis, Wyo. St. Paul's Congregation (Paul Ph. Spitz) for a new church, 17. Sun. p. Tr., Sept. 19.
West Concord, Minn. Zion Congregation (E. Borchert) for a new chapel, 19. Sun. p. Tr., Oct. 3.

Dedications

Anaheim, Calif. The new school of Zion Congregation (L. E. Eifert), 18. Sun. p. Tr., Sept. 26.
Armada, Mich. The new church of Our Savior Congregation (Dwain Gade), 20. Sun. p. Tr., Oct. 10.
Baltimore, Md. The new church of Harford Park Congregation (Geo. H. Sommermeyer), 12. Sun. p. Tr., Aug. 15.
Brady, Tex. The new parish hall and the Bible school (2 buildings) of Mt. Calvary Congregation (C. F. Juergensen), 10. Sun. p. Tr., Aug. 1.
Carbondale, Ill. The new church and the new parsonage of Savior Congregation (R. C. Rist), 17. Sun. p. Tr., Sept. 19.
Jonesburg, Mo. The enlarged and remodeled church of St. Paul's Congregation (L. W. Temme), 16. Sun. p. Tr., Sept. 12.
La Valle, Wis. The new organ of St. Paul's Congregation (Arthur A. Oswald), 18. Sun. p. Tr., Sept. 26.
Natoma, Kans. The new parsonage of Immanuel Congregation (Donald W. Behrens), 16. Sun. p. Tr., Sept. 12.

FINANCIAL REPORT

Receipts February 1, 1948, to September 30, 1948

Districts	Budget Accounts			
1. Alberta and British Columbia	\$ 4,522.00	25. Oregon and Washington		12,068.00
2. Argentina	62.00	26. South Dakota		8,040.00
3. Atlantic	33,397.53	27. South Wisconsin		106,809.00
4. Brazil		28. Southeastern		13,405.00
5. California and Nevada	6,769.79	29. Southern		9,842.00
6. Central	172,429.30	30. Southern California		8,888.00
7. Central Illinois	55,352.81	31. Southern Illinois		30,672.00
8. Colorado	6,689.58	32. Southern Nebraska		27,632.00
9. Eastern	38,428.18	33. Texas		11,318.00
10. English	84,105.12	34. Western		139,825.00
11. Florida-Georgia	2,993.30	Total from Districts		\$1,437,455.00
12. Iowa-East	26,500.00	From L. L. L. Endowment Fund		26,874.00
13. Iowa-West	70,715.01	From Other Sources		6,705.00
14. Kansas	25,180.02			
15. Manitoba and Saskatchewan	1,058.10	GRAND TOTAL		\$1,471,036.00
16. Michigan	158,555.35			
17. Minnesota	107,638.20			
18. Montana	2,588.16			
19. North Dakota	9,582.25			
20. North Wisconsin	65,675.30			
21. Northern Illinois	156,741.59			
22. Northern Nebraska	23,237.83			
23. Oklahoma	4,599.37			
24. Ontario	12,130.28			

OPERATING STATEMENT

	1947	1948
Budget Requirements, 2/1 to 9/30	\$1,933,333.33	\$2,400,000.00
Budget Receipts, 2/1 to 9/30	1,360,611.56	1,471,036.00
Operating Deficit, 2/1 to 9/30	\$ 572,721.77	\$ 928,963.77

THEO. W. ECKHART, Assistant Treasurer

New Ulm, Minn. The new chapel of Redeemer Congregation (Edw. A. Lazarz), 14. Sun. p. Tr., Aug. 29.

Parma, Ohio. The enlarged and renovated church of Bethlehem Congregation (Arnold Kluge), 18. Sun. p. Tr., Sept. 26.

Plymouth, Wis. The new pipe organ of St. John's Congregation (H. W. Baxmann and G. A. Karpinsky), 19. Sun. p. Tr., Oct. 3.

Scottsbluff, Nebr. The new church of St. James Congregation (W. E. Harms), 18. Sun. p. Tr., Sept. 26.

Stevens, Iowa. The new organ of St. Matthew's Congregation (Otto J. Kitzmann), 19. Sun. p. Tr., Oct. 3.

Anniversaries

(25th, 50th, 75th, 100th)

Alden, Iowa. St. Paul's Congregation (B. W. Bruch), the 25th, 18. Sun. p. Tr., Sept. 26.

Columbus, Ind. St. Paul's Congregation (E. O. Metzdorf), the 100th, 18. Sun. p. Tr., Sept. 26.

Elk Grove, Ill. St. John's Congregation (F. L. Gehrs), the 100th of the church and school, 18. and 19. Sun. p. Tr., Sept. 26 and Oct. 3.

Ellicottville, N. Y. St. Paul's Congregation (E. J. Buerger), the 25th, 17. Sun. p. Tr., Sept. 19.

Announcement

Pastor W. L. Stellwagen has been appointed Visitor of the Altamont Circuit in the place of Pastor John H. Bohlmann, who accepted a call into another District. — E. F. TONN, President of the Central Illinois District.

Pleasant Plains, Ill., Oct. 5, 1948

Request

Any pastor having members moving to Levittown in Island Trees, L. I., N. Y., kindly send names and addresses to Rev. EDWARD H. SAMMEL, Trinity Lutheran Church, 46 W. Nicholas St., Hicksville, N. Y.

Nominations

For the chair of Latin and Greek in the High School Department of Concordia Collegiate Institute, Bronxville, New York

Pastor Eric C. Malte: Our Saviour, Covert St., Brooklyn; Calvary, Baltimore.

Pastor Elmer J. F. Moeller: St. Paul's, Concordia, Mo.; St. Mark's, Brooklyn.

Pastor Carl F. Weldmann: Holy Trinity, Bronx; Zion, Macon, Mo.; Redeemer, Newark, N. J.; Trinity, Scarsdale, N. Y.; St. Matthew's, Marion, N. C.; St. Matthew's, Union City, N. J.

Pastor Robert A. Biegner: St. Paul's, Hilton, N. Y.

Pastor Hugo Ness: Trinity, Islip, N. Y.

Prof. Friedrich K. Schultze: Redeemer, Columbus, Ga.; St. Paul's, Grant Park, Ill.

Pastor A. C. Liefer: St. Paul's, Hamilton, Tex.

Any information regarding these candidates should by November 30 be in the hands of L. S. WAGNER, Secretary, 219-10 101st Ave., Queens Village 9, New York.

Available

Used clerical gown, good condition. You pay transportation and packing. — Rev. E. P. BEYER, 4419 W. Burleigh St., Milwaukee 10, Wis.

Wanted

Anyone desiring to dispose of a small envelope-addressing machine for a reasonable price and large enough to handle the work of a congregation of about 300 communicants, please get in touch with Rev. EDWIN W. DAVIS, 1023 N. Muscatel, San Gabriel, Calif.

Changes of Address

Pastors

Bernthal, H. C., 12845 Corbett Ave., Detroit 13, Mich.

Biel, W. F., 729 Fifth Ave., Havre, Mont.

Bollow, H. E., 1101 12th St., Pascagoula, Miss.

Bouman, H. J. A., 919 S. 17th St., Sheboygan, Wis.

Branner, R. A., 822 Sixth St., Madison, Minn.

Buettner, E., 300 Third St. N., Dayton, Wash.

Eggers, Carl R., 731 N. Fifth St., Grants Pass, Oreg.

Frank, Theo. G., em., 238 1/2 N. Main St., Henderson, Ky.

Gummelt, W. B., Farwell, Tex.

Hattendorf, G. C., 28 South Jordan St., Liberal, Kans.

Heckmann, Carl A., Eden, Tex.

Hinrichs, Marvin F., Box 774, Scappoose, Oreg.

Hoffmann, Walter J., 9733 Olive St. Rd., St. Louis 5, Mo.

Kaub, Arthur H., em., 1222 S. Prospect Ave., Park Ridge, Ill.

Lachmann, H., Campbell, Nebr.

Lessmann, Paul G., 25 Normal Terrace, Towson 4, Md.

Lobeck, M. H., 14 Homekort Ave., West View, Pittsburgh 29, Pa.

Martin, Theodore A., 125 Chace St., Clinton, Mass.

Mueller, E. W. Hy., R. 11, Box 735, Milwaukee, Wis.

Nees, Martin E., 2634 N. 22d St., Kansas City 2, Kans.

Oelschlaeger, Erich V., 612 N. Horsman St., Rockford, Ill.

Plawin, Paul A., 107 W. Belvedere Rd., Norfolk, Va.

Ramelow, H. F., 1211 Edison Ave., La Junta, Colo.

Riess, R. A., R. 2, Conklin, Mich.

Rist, Ray C., 503 W. Main St., Carbondale, Ill.

Schaefer, A. C., 608 Clay St., Sharpsburg, Pittsburgh 15, Pa.

Scheperle, H., 2222 Old Springs Rd., Indianapolis 22, Ind.

Schliepsiek, John, 1603 E. Court St., Iowa City, Iowa.

Schury, E. G., R. 2, Hazen, N. Dak.

Schuster, Geo., 37 N. W. 59th St., Miami, Fla.

Stry, Ray, 710 S. Baird St., Green Bay, Wis.

Stuth, R., R. 1, Wisconsin Rapids, Wis.

Suelflow, Dr. Roy A., Ev. Lutheran Mission, 33 San Ho Ying, Kunming, Yunnan, China.

Tiemann, K. H., St. Francis, Kans.

Wendland, W. H., Murdock, Nebr.

Witte, Louis F., 616 Seventh St., Devils Lake, N. Dak.

Wittrock, E., 1482 Lothrop St., Omaha 10, Nebr.

Wittrock, H., em., 1482 Lothrop St., Omaha 10, Nebr.

Teachers

Baacke, L. W., 4625 Eliot St., Denver 11, Colo.

Bittner, Eldor W., 716 1/2 E. Second St., North Platte, Nebr.

Bloch, Victor K., 4937 Hummelsheim, Afton 23, Mo.

Cloeter, Martin R., 6165 Morton Ave., Cleveland, Ohio.

Kalbfleisch, Victor, Forest Green, Mo.

Lohrmann, W. H., em., Box 4, Glendora, Mich.

Mohr, Walter, 811 Fourth St., Snohomish, Wash.

Pohlman, Philip L., 5959 Fidler Ave., Bellflower, Calif.

Rogner, F. H., 9 South John St., Mayville, Wis.

Schwark, August C., 601 Sanders St., Indianapolis 3, Ind.

Timm, Walter P., 621 Chestnut St., Adrian, Mich.

Toensing, William, 4351 De Soto, St. Louis, Mo.

Wolter, Martin T., 28082 Detroit Rd., Westlake, Ohio.

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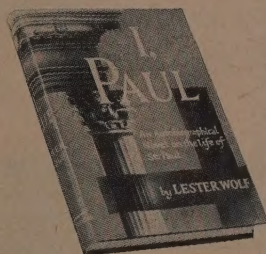
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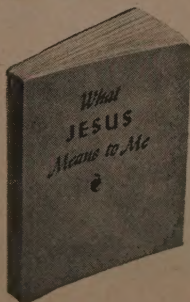
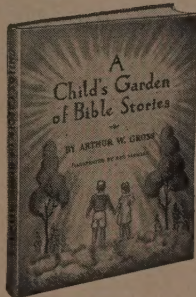
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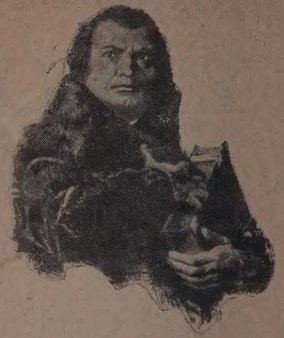
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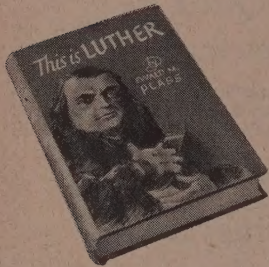
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